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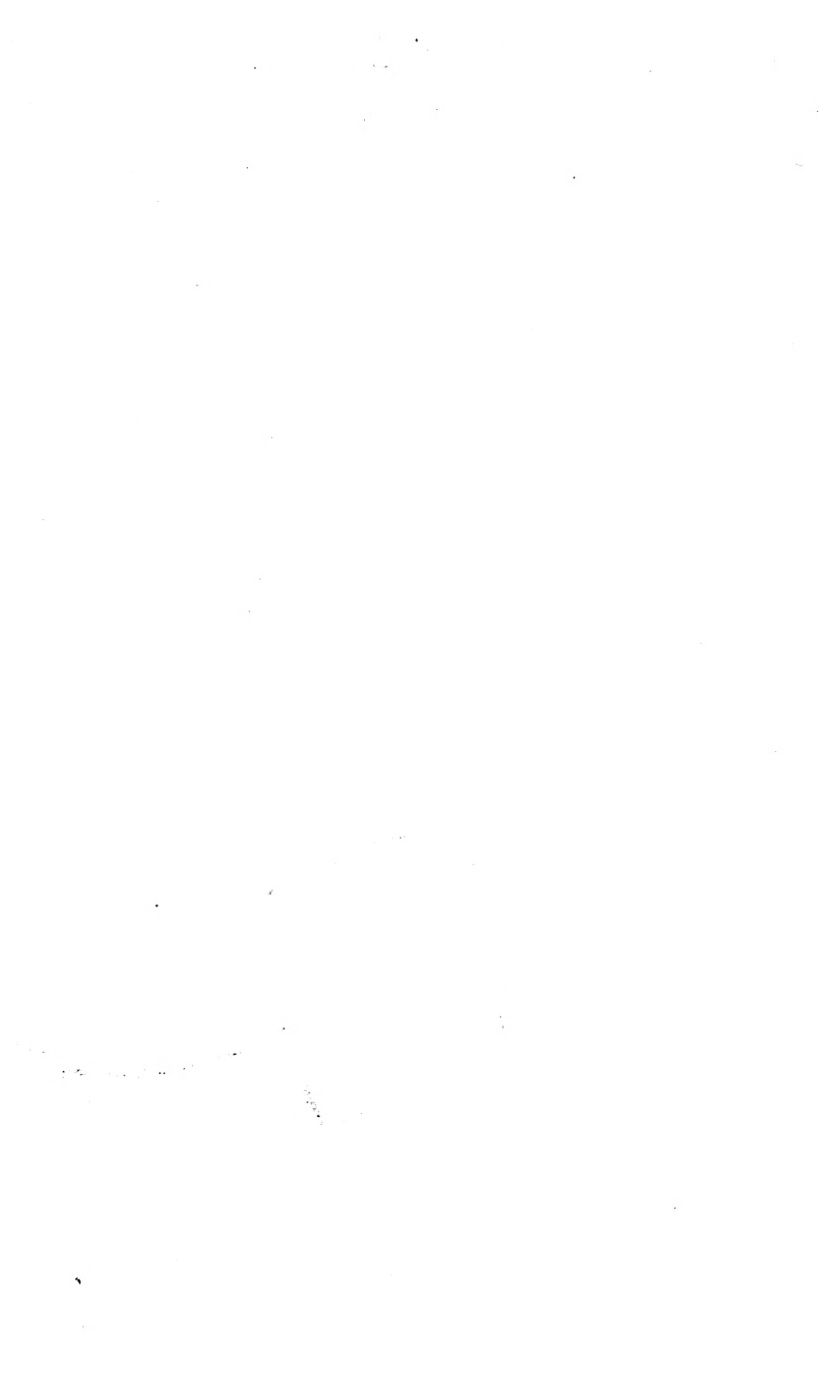
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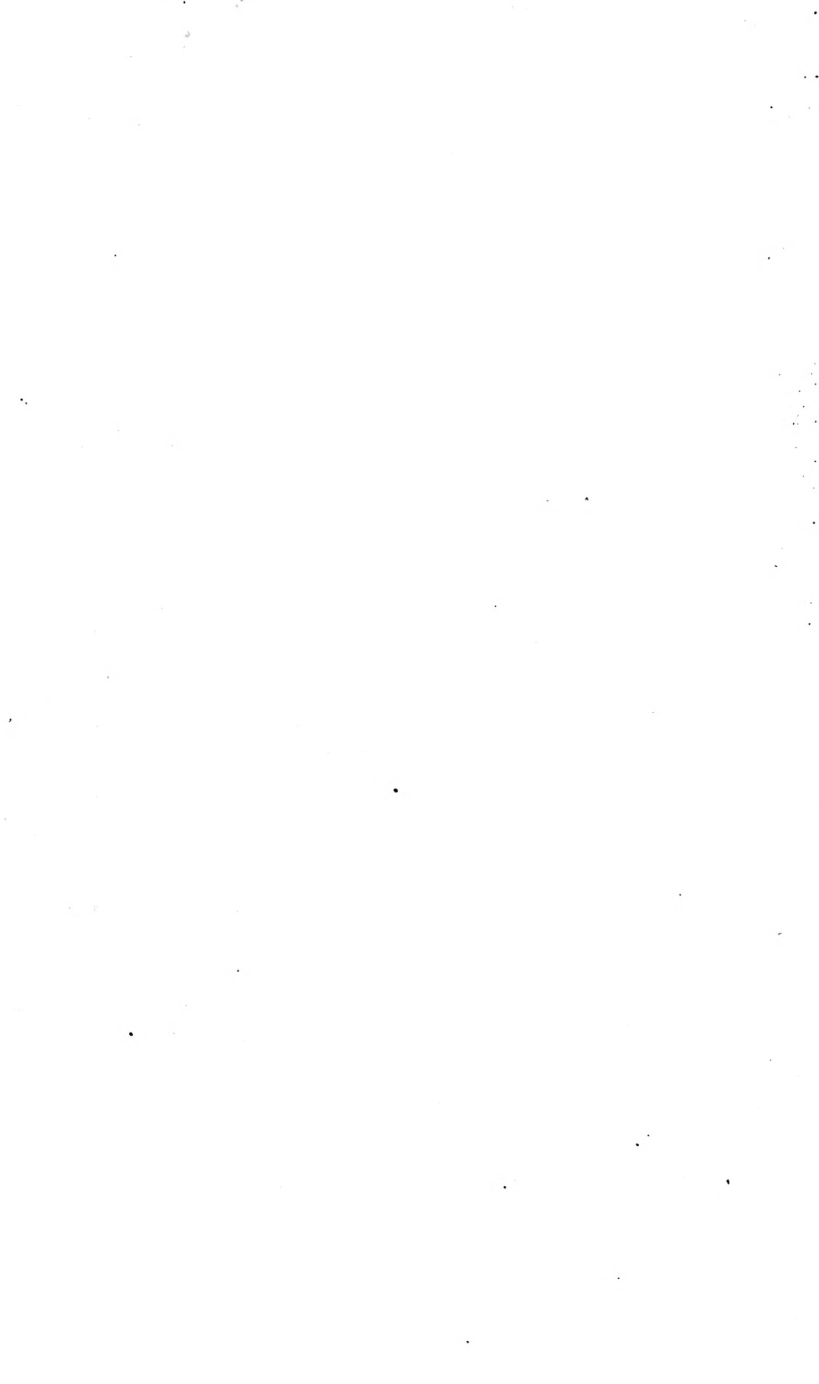


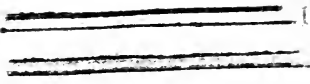












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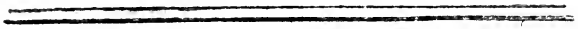
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CHURCH-GOVERNMENT.



P A R T I.

**O**N my return, finding that considerable charge had arose since my leaving my patient with the host ; which require some further disbursements ; I shall now according to my ability and opportunity, act a neighbourly part for the healing of my patient ; which has become the more necessary since Mr. *Adams* and Mr. *Goff*, by way of answer to my former Treatise, have endeavoured to tear open the wounds I had bound up. And as I am on my journey, and in haste, if there should be some incorrectness, I hope the public will be as readily disposed to forgive it, as to forgive Mr. *Adams's* *accrimony*.

In this Treatise, I shall first continue some brief account of the affairs of *Bolton*.

er that at the close of my former that the neighbouring ministers prevent *Bolton* people from having the them, or enjoying gospel privileges are reported that they had entered into a on for that purpose. Some few single ing heard of such a writing, the church chose ntee to apply for a copy of it ; who have sought an vain for a copy ; and have not to this day obtained one. After repeated solicitations, to a certain gentleman for a copy, one of the committee received the following letter from said gentleman, viz.

“ ————— April 7, 1773.

Capt. *Bailey*,

I believe you can't but remember, that when you have heretofore asked me to give you a copy of what a number of ministers who belonging to our association drew up to manifest our uneasiness at *Bolton* proceedings, I then told you that I did not know how I could do it, for the papers which were with me, were only the rough minutes of what was then done, and thus I have certified you since— but when you was here last, and did still desire it, I tho't I would write out what I had—and intimated to you that I would see what I could do to gratify you in your request. But though I have accordingly gone about it, and did what I then could in compliance with what I said to you, yet I find that what was drawn from those rough original minutes and delivered to Mr. *Gos* was different, and I could not say mine was a true copy. And as to the *signing* of it, I cannot certify it was signed by the association, *as such*, but as *ministers of Christ*, affectionately concerned for the prosperity of Christ's kingdom, and in particular out of compassion to precious souls in that place. Some of those who signed, I suppose can recollect, but I find not their names left with me, nor had I those besides, who

when they saw it, subscribed: <sup>shown being one,</sup> and  
been a number of them. <sup>from. I'd be</sup>

Thus have I in a meek manner: <sup>is fast conduct</sup>  
matter has been with me; and that y<sup>e</sup> <sup>part of the affair</sup>  
expected what was not in my pow<sup>e</sup> <sup>entions offered their</sup>  
know that there was any exact <sup>modation,</sup> portion of  
Mr. Goss had. Let me know what you can. <sup>keep by</sup>  
—being willing to fulfil every reasonable eng. <sup>spent in af-</sup>

I am your's affectionately, <sup>recon-</sup>  
—————

The superscription to the above letter was—" To  
Capt. Silas Bailey in Bolton, THESE."

There are many things very remarkable in the above  
letter. The reason of their applying more especially to  
the gentleman that wrote the above, was because it was  
said he was scribe of the association, when the paper they  
were in quest of was drawn up.

Now he says, he " can't certify that it was signed by  
the association, *as such*." What then? he owns in the  
letter that he had the original minutes of the transactions  
respecting the paper they were after; and I understand  
that he has owned verbally before two substantial gentle-  
men, that he gave and attested what Mr. Goss had; and  
yet now he professes not to know that there was another  
paper upon earth like that which Mr. Goss had. Strange!  
that a number of ministers should draw up something, and  
give off one authentic copy, so powerful, as not only to  
shut Bolton people out of communion with all the churches  
upon earth, but also to shut all preaching out from them;  
and yet it was drawn up so *rough*, that there never could  
be another copy. This represents, as though all these  
ministers were idiots or mad-men; at least had a fit of  
frenzy or distraction upon them. But it is plain by the  
letter, that the author of it, had access to that which

says, he finds that what he had minutes, *was different from that* by then could he not correct his <sup>h</sup>et Capt. *Bailey* have it, since he was the Captain, and had so fair an op-

is above all things unaccountable is, that, <sup>i</sup>f *Christ*, affectionately concerned for the <sup>city</sup> of *Christ's* kingdom, and in particular out of compassion to precious souls in that place," should draw up and sign something, out of such *compassion* for those *precious souls*, and never let those *precious souls* have it ! Yea and when the very *souls* they had such compassion for, have for above a year been diligently seeking for and requesting it. The only way I can see, that we can account for this, so as to exculpate this gentleman from falacy, in saying the ministers drew up said paper, *out of compassion to precious souls in that place*, is to suppose, that they drew up the *rough* materials, and the finished piece some how got into Mr. *Goff's* hands, and that he is no minister of *Christ*, nor has any compassion for precious souls in *Bolton*.

Be said paper what it would, or drawn up out of whatever spirit, whether *compassion to precious souls in that place*, or a contrary spirit ; yet it is evident, that it has operated, by the instrumentality of the ministers, so as that it has been with considerable difficulty, that *Bolton* people have obtained the preaching of the word to them ; for every one who goes there, even if it be no more than to preach the word to those *precious souls*, is considered as very offensive to the neighbouring gentlemen in the ministry.

However, they have found some who have fortitude enough to go and preach to them ; and in *April*, 1773, gave the Rev'd Mr. *Walley* a call to settle in the ministry among them ; who some time in the month of *May* fol-

lowing gave his answer to tarry <sup>show being me,</sup> from <sup>me,</sup> and  
 month of *June* following they had <sup>as far</sup> conduct  
 have installed the Rev'd Mr. *Walley*. <sup>Board of</sup> he affair  
 they say in their result, finding dissentions offered their  
 people, and some hopes of an accommodation, <sup>portion of</sup>  
 to the first Tuesday in *August* following. <sup>keep by</sup>

By the way I understand, that the council spent <sup>n. of</sup> <sup>time</sup>  
 time and pains to endeavor that there might be a recon-  
 ciliation ; and that it was proposed and engaged, on the  
 part of the town, that if Mr. *Goss* would put an end to  
 all his demands upon the town, his adherents should draw  
 out of the treasury all their proportion of money, raised  
 for the support of the gospel to that day. What notice or  
 return Mr. *Goss* and his adherents made to this I cannot  
 say ; however, to be sure they did not take up with the offer ;  
 if they had, possibly there would have been an end of the  
 division. I understand that Mr. *Goss's* adherents, profess  
 that they are so far out of charity with the others, that  
 they could not hold communion with them ; even if it  
 were in a sister church, where they might chance occasi-  
 onally to meet. The others say, they are not so out of cha-  
 rity with them ; that they are with open arms ready to  
 receive them ; and I understand that when the council  
 urged them to come together, it was answered on the  
 part of the town, that they had nothing to do ; for they  
 had offered their brethren their proportion of the money  
 raised for the support of the gospel, and stood with open  
 arms to receive them ; but the difficulty lay on the other  
 side, they would neither accept nor come.

I understand that in the recess of the council, they had  
 an opportunity for attending special ordinances ; at which  
 were about sixty communicants, and thirty-five children  
 baptized.

*August* 3d, 1773. The council met according to ad-  
 journment : And there was also a number of gentlemen

said to be a council convened at the church nor their council could ratificate thereof, by copy, or by hearing five, although that was an objection made, that the church or council had no regular their coming, what they came for, or how they invited : Which gives very good reason to suppose they had no regular invitation at all.

However they, with the help of two or three of the churches council, who were abundantly with them, brought to pass the desired effect for Mr. Goss, so far as to eat up the time, and to bewilder some of the council, so as that a vote was not obtained for the *installment*. It was observed, that certain in the council, were so busy with Mr. Goss, and those convened with him, and also in open council, so vehemently set against the cause of the people, that nothing could be done.

Accordingly on the 6th of said *August*, the council dissolved, I suppose to the abundant satisfaction of many of the people. And I conclude they will send out for a new council, in which there will be none that will endeavor to bewilder, and turn aside those that are friends to liberty and the constitution. By the way I understand it was proposed on the part of the town, to Mr. Goss and his adherents, that upon condition Mr. Goss would put an end to all his demands upon the town, they, viz. his adherents, should draw out of the treasury £. 70 lawful money, (which was more than Mr. Goss's salary to that time) and they to hear Mr. *Walley* three or four sabbaths, and then give their consent to the acts of the church and town, respecting Mr. *Walley's* call, or make no farther uneasiness ; and if any of them could not comfortably commune at home, they might in any sister church, and no offence thereby be taken by their brethren at home ; and if they chose to set up public worship by themselves



hereafter, they should be exempt <sup>from</sup> <sup>the will being one,</sup> and <sup>is false conduct</sup> to the town.

By which it appears, that on the part of <sup>the affair</sup> every thing was done that could be. They offered their brethren and neighbours more than their proportion of money to that time, and then either to unite or keep by themselves for the future, in short to do just as they pleased; and yet this would not do, it was not accepted by Mr. Goss or his adherents. Neither did it effect any thing to conciliate the minds of those in council, who at the motion of it, seemed as if that would wholly satisfy them.

I shall now make some remarks on Mr. Goss's *Narrative*. As to matters of fact that he has denied, which were offered in my former Treatise, or any that he has advanced as his own, I shall leave that to the people, who I doubt not are able to vindicate themselves to the public, as to their conduct.

But there are some things so absurd and contradictory in Mr. Goss's *Narrative*, that they highly demand some notice from me, since he has undertook to animadvert so largely upon the *Narrative* I had given. I shall just hint to the public, wherein it appears to me he has not cleared himself of gross blame, even by his own story. In page 7th, the very first quotation he pretends to make from my *Narrative*, he has transcribed it essentially *false*, leaving out some material words upon which the stress of the account depends. I had in my 4th page said, "that the church voted to accept of his declaration for a settlement of the affair, UPON CONDITION he would read it off publicly to the congregation the next Lord's day, and lodge a copy OF IT with the oldest deacon."

The words which I have here put in capitals, Mr. Goss in his pretended quotation, has omitted. That these were

as in the account, will be seen in my  
and also what Mr. Goss omitted them for,  
ly guessed.

Page 5, in pretending to exculpate himself on account of the false copy left with the deacon, he does not pretend to deny but that it was a false one, and he knew it when he left it with the deacon ; but has said much to prove that he did know it was a false one. The plain English of it is, that he knew he was imposing upon the church, and violating his own solemn promise ; for the settlement was UPON CONDITION *he would read it off publicly to the congregation the next Lord's day, and lodge a copy OF IT with the oldest deacon.* As to the first part of the condition, I must leave the people to say whether he ever fulfilled that. As to the last part of the condition, it is plain by Mr. Goss's own story, that he never has fulfilled that ; for he don't pretend that he lodged a copy OF IT *with the oldest deacon.* But he says, it is well known to Col. *Whetcomb*, and every other complainant, that he neither wrote nor attested that copy ; but that it was the Rev'd Mr. *Harrington* who did both.

What does Mr. Goss mean by this ! Was Mr. *Harrington* his *God-father*, or *sponsor* ? Does he mean to make the world believe that the church were to look to Mr. *Harrington* for satisfaction for Mr. Goss's faults ? Well, but might not Mr. *Harrington* do Mr. Goss the favour, to copy off any thing for Mr. Goss, that he desired him to ? No doubt and he might, if he pleased attest too, that he had copied it off for Mr. Goss. But when he had done, Mr. Goss knew it was not the thing that he was to lodge with the deacon ; and yet he goes and leaves it with the deacon, as the fulfilment of his engagement and promise. Does not Mr. Goss know that it is as bad to utter or put off false money, *knowing* it to be such, as to make it ; nay that the putting it off is the principal part of the crime ; and yet

*be will being me,* and

here Mr. *Goss* went and put off a false bill, and he pains to prove to the world that he knew it was false conduct he put it off. And his plea for innocency in the affair, is, that he did not make it himself, and that he told, or gave to understand, that he *knew* it was *false* when he put it off !

And yet so many venerable councils have been there to consider of these things, and have found little or no blame in Mr. *Goss*, and every time exhorted the people to be at peace with him ! page 13.

WHAT ! is it not as bad, knowingly and willingly to utter and put off corrupt false things in sacred affairs, as in civil ? Is this no crime, or nothing blame-worthy ? which in civil affairs, in the mildest civil governments, is whipping, cropping, branding, pillory, imprisonment and confiscation ; and yet the like in sacred things, is judged by several councils to be little or nothing blame-worthy. I hope it will never be pretended, that there were any ministers of Christ, or ministers of civil justice in any of these councils. Mr. *Goss* says they were his *peers*, I suppose he means *equals*. I am very sorry there can be found so many, so much his *equals* in this land, as to connive at, or judge such things harmless.

I trust it appears plain to every one, from Mr. *Goss's* own Narrative which he has published, that he never has settled with the church for their first complaint ; having never fulfilled the CONDITIONS of the settlement ; but has made it many degrees worse ; and that he treats not only his own people, but the public with shuffling, falacy and deceit.

In the 9th page Mr. *Goss* quotes a passage out of the 5th page of my Narrative, in these words, “ That (with respect to certain brethren of whom he complained) he was asked whether he had taken the previous christian steps with them ? that he said he had ; that he was then asked,

brought it forward before ? And that he  
because he knew not of them till to-day, and  
this afternoon.”

In answer to this, Mr. Goss says, “ There needs nothing more to be said—than what my accusers owned before the council, viz. That at the same meeting in which I am accused of this, I declared, that as to the thing they would have these words affixed to, I neither had, nor could have taken any such steps, as I had but that day heard of it ;—on which the council acquitted me of blame.”

And truly, *there needs nothing more to be said*, to prove Mr. Goss guilty of falsehood, and the council of justifying of him in it. For it is plain the stress of the complaint or blame in that passage, he quoted out of my Narrative, was, that he should say *he had taken the previous christian steps*, when he had not, it appearing by his own words, it was impossible he should ; and now Mr. Goss has brought the same evidence with some addition, which proves that it was false for him to say, *he had taken the previous steps with them brethren*.

In the same, viz. the 9th page, Mr. Goss mentions another passage from my Narrative, where I spake of his *showing a paper to a council which he had promised he would not* ; now Mr. Goss owns he promised so ; but he says *there was nothing to prove he had shewn it*. But the very beginning of the next, viz. 10th page, he plainly owns he had *shewn it*. For repeating my words “ that said paper as SHEWN was erroneous” he answers, “ IT is the same which the church owned to be true,” now if there be any meaning at all in words, the word IT has reference to *said paper as shewn*, so that Mr. Goss’s words in this place stand as if he had said “ that *said paper as shewn was the same which the church owned to be true*. And it is plain, he means it should be taken in that sense ; for nothing is more manifest, than, that what he is after in this place,

is to wipe off the charge of the *paper shewn being ine,* and  
 But if there was no paper shewn, there could be  
 thing as error, truth or *sameness* in the case. <sup>f</sup> conduct

Thus we have Mr. *Goss* within the compass of six <sup>or</sup>  
 seven lines, both denying and owning the same thing.

In the 14th page Mr. *Goss* has a very remarkable passage,  
 where after having given an account of their having two  
 days and an half of church meetings, all upon the same  
 affairs, and each day the meeting held until dark, he  
 says, " During this time we had not settled one article, but  
 had really, in the course of the meeting, increased the  
 number. It may be observed here, that once, or oftener,  
 two articles were comprehended in one vote. But finally,  
 both thinking and saying, that all matters for which the  
 meeting was called, were passed upon," &c. A most un-  
 accountable set of words, that ever were put together !  
*Two articles comprehended in one vote ; and yet not one ar-*  
*ticle settled ! Not one article settled ; and yet all matters*  
*for which the meeting was called were passed upon !* Pray  
 were not the matters for which the meeting was called, to  
 settle those articles ? And behold all matters finished and  
 not one settled !!! Upon which he dissolved the meeting,  
 and as I understand has had no church meeting since ;  
 unless he thinks he can have church meetings when he  
 knows he has none, as well as all matters settled, when  
 not one is settled. This is indeed according to what he  
 holds forth in another place, where he would fain make  
 the world believe that the major part of the church are  
 not against him ; when he knows there are twenty-eight  
 against him, and upon trial very lately he could not *raise*  
 above twenty for him. For to me it would be as easy to  
 think, nothing to be something, as to think twenty to be  
 more than twenty-eight.

I cannot close up my remarks on Mr. *Goss's* defence in  
 his Narrative, without observing, that he has not (as I

any thing to invalidate what Col. *Whetcomb* has in the appendix to my former Treatise ; in which the Col. has asserted, that Mr. *Goss* repeatedly declared that *he had never drunk to that degree, so as in any way to affect or hurt his reason, speech or limbs.* And in his written declaration to the church, on account of supposed intemperance, Mr. *Goss* says, *I do not pretend there is no foundation of suspicion ; but rather think it was mainly owing to some other cause or causes.* And declared that *he could not, nor would not, make any further confession, and that he should do violence to his own conscience if he did, till at length—he acknowledges, that conscious of his own faultiness, he freely and frankly confesses his sin and faults, in the excessive use of spirituous liquors in several instances ;— and always insisted upon it, that his written declaration was equal to this confession.*

The above is too manifestly pregnant with absurdity, contradiction and repugnancy, to admit any thing said to prove it. And Mr. *Goss's* pretensions that the first was equal to the last, is too gross an affront to common sense, to suppose the weakest capacity not instantly to discern it. I suppose that when any thing is published, and an answer to it published also, what is not denied, is allowed to be true.

So then, here we have it, either asserted or allowed by Mr. *Goss*.

1. That he knowingly and wilfully uttered and put off a base false bill to answer his promise to the church, and therefore never settled with them for their first complaint : but made it verily worse.

2. That he spake false, in saying he had taken christian steps with certain brethren.

3. That he violated his promise, in shewing a certain paper contrary to it.

4. That he has strangely contradicted himself in his 14th

page : Representing as though nothing was done, and every thing done at the same time.

5. That all the duplicity, and repugnancy of conduct and pretensions, and the affront to common sense charged upon him by Col. *Whetcomb* in the appendix, is true.

Mr. *Goss* in his 16th page says, "And now, who but a Samaritan indeed, and his informer, could have represented things in so partial and unfair a light." Whoever looks over his story, and considers the absurdity of it, and the self-contradictoriness of his conduct, may no doubt be ready to say, *Who but a priest indeed*, and one endued with the same spirit of the priests of old, who contrived the self-contradictory falsehood, about our Saviour's resurrection ; who, but one filled with the same spirit and infatuation, could put so many absurdities and repugnancies together, and expect to have them received.

## P A R T II.

**I** Come now to make some particular REPLY to Mr. *Adams*. I shall not hinder myself, or the public, with noticing every thing in his piece that might well deserve remark. I shall only make some brief remarks upon some things, and proceed to the main points, to apply some detergents to remove the *acrimony* || which Mr. *Adams* hath cast into the wound.

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|| Mr. *Adams* in his 5th page, mentions that we may expect *acrimony* in his piece ; a word chiefly and almost solely used in the practice of physic and surgery : meaning that quality in medicines or the humours of the body, whereby they corrode, i.e. gnaw or fret the solids ; therefore require *detergent* and *emollient* remedies, which by their softening adhesive and sheathing quality, with a certain or peculiar activity, may carry off the *acrimony*, and assist nature to heal the diseased part.

First I take notice Mr. *Adams* in his title page has these words "Thou art a SAMARITAN, *John VIII. 48.*" Words spoken by Mr. *Adams* no doubt with the same spirit, that they were originally in the place from which he quoted them. The reader by turning to the chapter will find the occasion of these words, by whom they were spoken, and to whom they were directed.

Mr. *Henry* upon this passage, begins thus "Here is 1. The malice of hell breaking out in the base language which the unbelieving Jews gave to our Lord Jesus;—now at length they fall to downright railing—they were not the common people, but, as it should seem, the scribes and pharisees, the topping men."—At his conclusion upon this passage, he says, "Perhaps because Christ justly inveighed against the pride and tyranny of the priests and elders, they hereby suggest that he aimed at the ruin of their church, in aiming at his reformation, and was falling away to the Samaritans."

The reader no doubt by this time sees, that considering who spake these words at first, and the temper and design of them, there could not have been words found, with all their circumstances, more apt for Mr. *Adams* to speak, and to adopt as his *motto*.

The other text he has in his title page, viz. "Every one that doth evil hateth the light," &c. *John III. 20.*" will be found very fit and applicable, when considered with reference to the *clergy*, for whose benefit he professedly wrote; especially those who signed papers against *Bolton* people, and would by no means let them have a copy; keeping what they had done, thus concealed (as we must suppose) *lest their DEEDS should be reproved*: For it is plain by the text, that it is the DEEDS that are kept in the dark for fear of reproof.

HAVING thus took a view of Mr. *Adams's* threshold, I pass to the inside of the work. There we find a great clamour about my not affixing my name to my *Treatise*.



But if Mr. *Adams* had learned what that means which I have in my title page from *Mat.* VI. 3, he might have saved himself the trouble of all he has said upon my not affixing my name. Mr. *Henry* upon this place says, "The right hand may be used in helping the poor, lifting them up, writing for them, dressing their sores, &c. But whatever kindness thy right-hand doth to the poor, let not thy left hand know it, i. e. conceal it as much as possible, industriously keep it private," &c.

Not that I suppose *Bolton*, or the man that fell among thieves, were objects of charity, or would have needed alms, had they not unfortunately been stripped and wounded. It may also be observed, that in the parable, neither the priest, the levite, nor the thieves are named, any more than the *Samaritan*; and it might from me have been so here, if Mr. *Adams* had been content.

I would also just further observe, that all Mr. *Adams's* invectives against my Treatise for want of a name, equally lie against many of the sacred books, and particularly the epistle to the *Hebrews*.

I come now to speak something particular, as to what he says in answer to the remarks on the sermon.

He takes great offence at what I said about minor parties setting up in opposition to the body, and has made two observations upon it, one confounding the other, as it appears to me, but I have not time to animadvert upon that, only I must observe this, that *Luther* and our *Fore-Fathers* he speaks of, did not separate; they testified against what they thought was bad, and so it went on from step to step, till they were drove out. And so says Mr. *Adams*, Mr. *Goff's* adherents were violently dispossessed of the house they used to congregate in, page 30. But this is a slander upon the town, for which Mr. *Adams* deserves prosecution, according to his own words; for where any one charges that upon another, which if true, would subject that other

to any penalty, action lies ; and this is according to God's word, *Deut. XIX. 19.* *Then shalt thou do unto him, as he thought to have done unto his brother ;* compare with the 16th verse : And Mr. *Adams* intimates that the town are worthy of prosecution for dispossessing them : But I presume the town never did keep one person out of the meeting-house, not even Mr. *Goff* himself.

But I must observe, that Mr. *Adams's* notion that *reformation* and *separation* must necessarily go together, as he appears to hold forth in this place, is a false notion. It is indeed exactly the notion of the *separates* which have been in many places for about thirty years past ; and behold Mr. *Adams*, in writing a piece for the benefit of the *clergy*, is become a strenuous advocate for the *separates*.

But I know not of any account of a reformation being brought about by separation, or of good men taking that method : But by standing in their lot, and endeavoring to convince and reclaim those they stand in social connection with. And this is according to scripture, platform and reason.

In the 32d page Mr. *Adams* takes great offence at my saying, *that what constitutes interested persons in any cause, is their winning or loosing something in their persons or property, by the issue of the cause.*

This he says must mean " unless he wins or looses money by the event of the cause---or else it is saying nothing," &c. So that according to him, *money* is both *person* and *property* ; i.e. in a word, money is every thing. And indeed this is according to the general tenor of his book ; for though out of that he makes money, or in other words, the ministers salary, every thing, that must be taken care of and safe ; let conscience, duty, Christ's ordinances, and whatever, go where they can.

However, after he has said many things upon it like himself, in the 33d page says, " This idea is the most

contemptible one that ever entered the head of any man :” And yet as above hinted this *contemptible idea entered* Mr. Adams’s head with such force, that he has laid it as his corner stone to many, if not most of his arguments.

Omiting fundry instances of his adopting the *contemptible idea*, turn to the 44th page : There he comes to enquire whether elders have an estate in their office ; that this question is of great importance. The minister’s ALL depends upon this. And through the whole of the next page, there is scarce four lines together, but the *contemptible idea* has a place telling about stipends, salaries, support, pittance, forty or fifty pounds, estate in their office, settlements given to young ministers, &c. All to shew what a special and principle force money, worldly profit or estate, must have in the consideration of settling or dismissing a minister, and his relation toward them. It is plain to see that he has fixed the foundation of all he says upon that *supposition* which he calls the *most contemptible idea*, and the same is very abundant in the next page : I need not particularly point out all the places where he has adopted the *contemptible idea*, the reader will easily discern them as he reads Mr. Adams, without my pointing them out. But here to invalidate what I have hinted, of his using the *contemptible idea* about the elders estate in his office, &c. perhaps Mr. Adams will say, that it is not so *contemptible* an *idea* to SUPPOSE that a minister will be altogether influenced in his settling by the money or worldly profit he is to receive ; as to *suppose* the people in dismissing, are influenced by the consideration of the money they shall loose, and the trouble it will cost them.

I fear there is too much truth in such an objection ; that too many ministers, make their worldly profit and honor almost or quite the whole consideration in settling.

But as to the people, I never suggested that money was the only thing in consideration with them, as Mr. Adams

pretends ; or that no man can be induced to do a bad action, &c. unless through the influence of money, as he pretends, page 66th. But directly the reverse, viz. That the cost and trouble it exposed a people to, was a very great ballance and guard against their judging or acting rashly, or by prejudice, in dismissing a minister, nor has Mr. *Adams* in all his elaborate Treatise offered one word to shew so great a ballance in any other set of men ; or indeed any ballance at all.

He pretends indeed, that councils are not so likely to be prejudiced, as the people : But this must all be upon his old notion, that they are a different order of beings. For if they are mankind ; why are they not as liable to prejudice as the people ? O says Mr. *Adams*, the reason is plain ; people get prejudiced against their minister because he is faithful with them ; because he tells them the truth, &c. But does Mr. *Adams* suppose, that a minister never has occasion to reprove his brethren in the ministry, and displease them by his faithfulness with them ? I fear there is too little of that faithfulness among them. However suppose any one should be faithful toward his brethren in the ministry : Are not they as likely to be displeas'd with him for it, as his own people ? Surely Mr. *Adams* must answer yes, and more likely than his own people, unless he has resort to the old notion that ministers are not mankind. But this he disowns in his present Treatise. Therefore the answer must be, that ministers are more likely to be offend'd with, and prejudic'd against a minister, for reprov'g them than his own people : For the people covenant with him to be their watchman, and they know it is his duty ; and a sense of this has a tendency to keep them in awe, and to restrain them from rising up against him in prejudice and revenge ; and then it is to be hop'd that in all congregations, there are some who will like the minister the better for his faithfulness ; and will be a

ballance against those who conceive a prejudice : But when he comes to reprove a brother in the ministry, them that are most likely to need reproof, they are likely to be up at once, *who made thee a watchman over me ?* or if it be not just in them words, the spirit likely rise and offence be taken, under the notion that he has no right to reprove them ; nay if a minister is not so bold as to reprove them, yet if he hold to some opinions in faith or practice as different from them, which they imagine would be derogatory to their honor, power or pleasure, if they should prevail ; then a violent lust of revenge will rise against such a minister ; and having no *worldly interest* to come in competition with their *lust* of revenge ; as Mr. Adams in his 33d page allows the people have : I say the ministers having no *worldly profit or interest*, standing in the way of their lust ; but rather no doubt, imagining that it will serve their power, honor or pleasure, if they can find any disaffected ones among the people of such minister, they will blow up their prejudice, and encourage them to pick a quarrel with their minister, and then they must send for a council ; and the disaffected party know where to send ; the council comes, and if there can be raised a party any thing like, they will advise to his dismissal, and then behold he is *judged by his peers !* and then if there is scarcely half against him with all this bustle, yet he must go, the people must dismiss him ; for according to Mr. Adams, he is no minister *in foro ecclesie*, having a judgment of council against him, the church must execute the judgment. For the church he considers as the sheriff, calling the church the *executioners*, page 47, and indeed wherever he speaks of the power of the church, especially in the dismissal of a minister, it is a power to execute the judgment of a council, where a council can be had : And where they have had the *judgment or advice* of a council, it is at their peril if they don't execute it ; for

in his 63d and 64th pages, he has it over and over, that if a church has had the *advice* of a council, and do not follow it, she is out of communion or fellowship with her sister churches ; or in other words, her sister churches are out of charity with her. And thus the good, honest, faithful minister is thrown out of his place, to the great grief of many, and perhaps the bigger half of his people ; by what Mr. *Adams* is very fond of calling the *rational* and *dispassionate judgment* of mankind, page 61 : And it will be in vain for Mr. *Adams* to pretend here, that he can't be dismissed to the grief of more than half ; for as before observed, it is at their peril if they do not, and there may, yea no doubt will be some who are really against the dismissal, who yet fear to act against it, and numberless schemes to bring about such an important affair. Neither will it avail for Mr. *Adams* to alledge, that this is a mere conjecture ; for there have been divers instances of this kind. And Mr. *Adams* himself in his 46th page says, *Paul's* case with the *Galatians*, is a very frequent one, and goes on to hint about the people's extolling our Saviour, and soon after crying, away with him, away with him. It is plain enough to any one that will read and consider them affairs, that the people were set on to those cryings out against *Christ* and *Paul*, by the priests and judaizing teachers. I cannot say indeed how much the ministers might tamper with the disaffected in the cases I have known of : But that the ministers were dismissed, not for any immorality, nor for any corruption in doctrine ; but appeared to be mainly owing to a dislike in the neighbouring ministers. And I knew of one instance where (if I mistake not) there was not above six or seven disaffected brethren, out of forty members ; and this six or seven with their minister had a council (the church had no concern with it) the council had several turns of meeting, and at last drew up a result, I cannot say just how it was worded. But the say was, that the council had dismissed him ; and though I do not un-

derstand, that the church were so well indoctrinated in Mr. Adams's notion, as to execute that judgment ; yet it seems they viewed the peril so great, that they suspended having ordinances, and whether he ever administered to them again I do not know.

Another instance I knew of, where many of the neighbouring ministers had conceived a dislike to a certain minister, not for any immorality nor corruption in doctrine, and there were two or three disaffected brethren, out of about forty members ; they got a council, who met time after time, and condemned the minister, and finally, when they found the minister and people did not pay so much deference to them, as they would have, and there appeared (I suppose) no other way to revenge, they advised the disaffected to separate, and recommended them to the *general court* to get clear of their rates, so that Mr. Adams is not the only one that favours separations.

Thus it may appear, that the danger of prejudice is not escaped by councils. And I do not at all doubt, but there are ministers and churches which Mr. Adams himself would not venture his standing with, if it were at stake, notwithstanding all his boasted *disinterestedness, impartiality, rational dispassionate judgment, and infallibility* of councils.

But on the other hand, to shew the probability of their being prejudiced in favor of each other. So long as Mr. Adams allows them to be mankind, and liable to be overcome with temptation, prejudice, &c. If they do amiss and no one must reprove them, as appears by what we have considered above, the same will operate in council, as well as in private : And if it is any thing they can by any shift get off, they, as they are humane selfish creatures, have the greatest temptation to plaister it up and make nothing of it, and Mr. Adams himself, has laboured much to prove that the minister's ALL depends here ; the minister knows who to choose for his council, perhaps many of

them his old class mates, or them that he has been so familiar with, that he trusts if they do not screen him, they will condemn themselves. In short so many things come into consideration, that it requires but very little discernment to see that there is the utmost chance for prejudice; and no ballance against it; but every thing for it; the violent lust of honor, pride and power, with money too, all bespeaking and propeling the prejudice of the ministers in favor of their brother minister under trial. So that if a minister is a bad man, there is all the chance in the world, that the ministers in the council shall be prejudiced for him; for if he is bad himself, he will be sure to choose such as he knows are so near his own turn, and by personal connections, sufficiently engaged to serve the occasion. But here Mr. *Adams* will say, it must be a mutual council, and then the people choose half; here is a very plausible shew, but when all is done it amounts to a mere shadow, for the people have not half the chance the minister has. They can only guess who are honest, and if they should hit right one half, we may reckon they make a good guess. So by this time we have a quarter honest men, and when they have got there, they dare not press any thing, lest they should offend their brethren, and expose themselves, as in the case we considered, when ministers are prejudiced against a minister; or if there is not that extremity in view, yet they shall be alone, and peck'd at, and that is uncomfortable: But if after all there should be some, that are so hardy as that there is any danger of their dissenting the result; the council will vote that the moderator shall sign the result in the name of the council, and so there is no opportunity for any to put down their dissent; "and then appearances are saved, and all is well." As Mr. *Adams* has it in his 34th page.

But by this time we shall perhaps hear Mr. *Adams* cry out, there are the *delegates* to ballance against those ter-



rible things, the Neighbour tells of in the ministers ; supposing that should be really as bad as he says.

Here then we will try what help we are to expect from the *delegates* ; many times when they send, the letter missive will restrict to one *delegate* ; and churches not used to contention, may not see any trap, or any thing unconstitutional in that, if any should start at it in the church sending, there is a specious answer, that it will save cost ; if any in the churches sent to, they are silenced with some of their more credulous brethren, one is enough, the ministers know best about them things ; and if none but he went, no matter ; and if nothing else will stop a restless brother, he may in some becoming manner, be twitted with having an itching to go, and possibly have the offer of it ; by this time whether he accepts or refuses, he has been so *brow-beat*, that any one must be very insolent indeed to second him.

But we will let the matter be settled as it will about the number of *delegates* ; we will go on to choosing them. This no doubt is done universally by nomination, and some times perhaps by a *silential vote* ; for the ministers, many of them, are very fond of their *silential vote*. But who nominates ? Why, who but the minister ? May not he have a voice who shall go with him as his waiting man ? So then the vote will stand thus :

Brethren if there be no objection, I would propose brother-----should go to this council. No body objects.

Then with all proper solemnity, it is declared a clear vote !!!!! No-body objects. Why if they should, they must bring in their reasons. And who would be so saucy, irreligious and regardless of the sabbath, as to raise *querelas* in that abrupt manner, upon the Lord's day, when he has perhaps into bargain, just been hearing a pathetic sermon upon brotherly love ? He can certainly be deemed nothing

less than a litigious fellow, that deserves to be dealt with severely for his rashness and insolence.

By the way I mean to be understood, that *filential votes* in any case (where the case properly requires *vote*) are a most horrid insult upon the privilege of voting: And it is a gross supineness in the people to indulge it.

But we will pass by *filential votes*; suppose this is not the method for choosing delegates, in many places where it is commonly used in other cases.

The next case is, the minister nominates still; if the brethren do not vote, or a tolerable number of them so as to call it a choice; then it is a slight upon the minister, and the person nominated, so that here the rights of the church are very seasonably and prudently cozened out of their hands.

The next case is, The brethren nominate. But previous to the nomination, the minister with a gravity and solemnity peculiar to his sacred function, calls upon the brethren to nominate, but with this *proviso*, there is brother such an one is so old, it will be too great a burden for him to go; and brother ----- something is the matter; and brother ----- \*\*\*\*, &c. and when he has thus very discretely laid aside all such sticks as may not be thought so proper for the business; now brethren you may choose who you please out of the rest.

But suppose there is a free choice, the brethren nominate and choose without any infringement. Some perhaps one way, and some another; get the *delegates* as we can, and go to council.

When they come there, according to *Saybrook platform* there is no vote of council, unless a major-part of the ministers vote it. But if Mr. Adams should say, *that is nothing to us*, yet it will be found, that it is very much to him, the scope of his argument leads to that and rests upon it. For this he is very abundant in, they must be judged by their *peers*; and who can he mean by that but

the ministers? *Plough-jogers*, &c. are as much *peers* in the church, as they are in a council. But though it is not in the *Cambridge platform*, that there shall be no vote, unless where there are a major-part of the ministers join; yet Mr. *Adams* is not the only one that has endeavored to introduce that scheme.

For if there should be likely to be so great a number of delegates in opposition to the favourite point in view, as to carry it against them; those that are more docible, may be made to sign a protest against the proceedings of the council, because there are not a major-part of the ministers for it, which will be very plainly signing, that delegates are nothing; and it will bear considerable weight for the present occasion, and help to introduce the *Saybrook* system,

But there is another way more effectual than that, and *all appearances are saved* too; as Mr. *Adams* says, the way is, let the vote be tried; some vote, no matter whether it be the major-part, it may be declared to be a vote at all adventures, if it is a precious point. If some should request the negative to be tried; - some gentleman zealous for the vote, may severely rebuke him for his impudence, and say, *there is no such thing as a negative, it is contrary to all law and rule*. If any one should after this be so hardy as to desire further, that the hands may be counted, the aforesaid gentleman will with a very good grace! reply, *they shan't be counted, it is a vote*: The moderator no need to sign it at all; and so *all appearances are saved, and all is well*, as Mr. *Adams* says: And when a vote has been so ratified, it will be affirmed, urged and insisted upon, that it is impossible to alter, lay aside, reconsider or farther try or ascertain such a vote by the council.

Thus we may see how Mr. *Adams's* rational, dispassionate, unprejudiced, impartial judgment comes out.

And if after all, when things have been thus prudently managed, and the minister's fate thus determined, by some

such *rational dispassionate* proceedings, so as that he may think himself in *good circumstances*, if there should be any of the delegates of the council so refractory, as to be uneasy with their minister, for the part he has acted to save his brethren, they may justly be looked upon *schismaticks, stirers up of strife* ; for trying to fling the fire into their own churches, they may be very severely frowned upon ; for if it was such a crime for *Bolton* brethren to apply to sister churches, to know whether they were in charity with them, if they, their wives and their children ¶ were all deservedly buried in the valley of *Achor*, (i. e. *trouble*) under a great heap of ministerial bulls : Of how much sorer punishment, shall those *delegates* be thought worthy, who set up to despise, and to find fault with what their own Rev. pastor has done, and to bring fire into their own church ? No doubt as much worse as *self-murder* is worse than other *murder*.

But be it as it will, as to these *refractory delegates*, there is no danger from that quarter, so long as what is done in council, is no way to be called in question by any of the churches who have sent : Which Mr. *Adams* is so full in page 61, 62 : And when as he has it in his 70th page, “ mutual councils are justly looked upon as the end of the constitution, from them there is no appeal.” What then can a few restless refractory delegates do ; or even if there should happen to be an *awkward imitator* of a minister ? † They are part of the council, and it must be reckoned as

¶ It is to be observed that the *children* of those *Bolton* members have been refused ordinances abroad, because parents were against Mr. *Goff*.

† This has reference to what he says in his 86th page, meaning as we must gather from the whole, that one who don't hold to his plan of councils, and negating the votes of the churches, is no gospel minister ; but has

their Act, if they were never so much against it ; they have got to the end, and there need be no danger from them, the *minister's fate* is determined, so that he may *think himself in good circumstances*, as Mr. Adams says, " He still stands *rectus in ecclesia* ; tho' the people know him to be unfit for his office, and be obliged in duty to withdraw from him ; yet he is still justly intitled to the support they at first contracted with him for, neither is it in their power to withhold it," page 52d, and then no doubt *all is well !!!* When the people cannot withhold his salary, and no help for them, having got to the end of the constitution ; the minister's fate is fixed in good circumstances, and the people's fate is in *as bad circumstances*, being bound by a result, which in the same page, he says, " they are in conscience bound to reject ; and unable to withhold a full salary from one, from whom they are bound in duty to withdraw ;" and therefore deserves not a farthing ! And not only so ; but if they withdraw in opposition to a result, all the *churches* are, or ought to be out of charity with them, see his 63d, 64th pages ; and no body may go and so much as preach to them, under pain of being *charg'd with supporting of schism*, much less to administer ordinances to them ; neither may they nor their posterity have or enjoy any ordinances abroad, or enter into the congregation of the Lord, I suppose *forever* ; for Mr. Adams, and those he writes for the *benefit of*, have made no limitation.

Mr. Adams says, page 52d, " This is confessedly a hard case, that people must support a minister whom they cannot in conscience hear." But he has discovered no

only an *awkward imitation* of the office, in which fling at the ministers of Christ, the public will easily see, that he has not an *awkward*, but an *ample imitation* of old *Diotrepes*, who prated maliciously against the apostles, who allowed the church their privileges. See III<sup>d</sup> epistle of *John*.

hardships in their being shut out from all gospel privileges, which may give very good reason to conclude that *worldly profit* is most at heart with him, since he so plainly discovers the hardships in being deprived of that ; and none in being deprived of gospel privileges. And therefore tho' he says it is *the most contemptible idea*, to suppose that the people will be influenced and restrained in their actions by the consideration of worldly interest and comfort ; yet he himself makes it *the all* for the minister, and sees no hardship for the people but where money is at stake. And an instance of that hardship he says " will probably never happen, if the council or councils that are judges in the case " have had the evidence of their unworthiness properly laid before them." Here comes out the *infalibility* ! it can be upon no other than his old scheme that *councils are something superior to mankind*, which he has in his last piece said so much to wipe off. I understand it has been a question that has some times laboured hard to determine, where the *infalibility* lay ; whether in the *pope*, or in the *council*. Mr. Adams has discovered the *infalibility* to be in the *council*, for which some have thought that he might very properly be honored with the dignity of a *Cardinal*. But I rather guess his *Holiness* would not confer that honor upon him, since such a discovery would be derogatory to the infalibility of the HOLY SEE. However, I have no doubt but he might have *inscribed his answer* to the council of the Conclave, and it would have been as acceptable as the *Neighbour* was to Col. *John*, and Capt. *Afa Whetcomb*, which would have saved him his grievous lamentation of having no body to *patronize* it. But leaving Mr. Adams to solace himself as he can—

I observe he supposes this infalibility, provided the evidence is properly laid before the council. I trust the public are well enough satisfied, that in the *Bolton* affair, the council would not hear, or pay any regard to the evidence

when it was laid before them, notwithstanding all Mr. *Adams* has said to the contrary.

Upon the whole, by what I have said of the management of councils, both against and for a minister, shewing the chance, probability and danger there is of prejudice in councils, and nothing to ballance or weigh against it ; but every thing for it ; the lust of pride, power, honor and profit, all propeling to such a prejudice. And on the other hand, how great a balance there is in the people against it ; who by nature are no more inclined to prejudice than councils ; I trust it sufficiently appears, as I said before, that the people are the most proper judges in these affairs.

But I have no doubt but Mr. *Adams* will find fault with, at least flier at what I have said about the management of councils, wherein I have shewn the probability of their being prejudiced, and say there is nothing in it. But that I shall leave to the public, nothing doubting what I have said upon these things are so well known, that there will be sufficient witness to the truth of what I have observed in that respect ; and I trust, by what has been said, the public are well satisfied that the people are more likely to do justice, and less likely to act with prejudice, than councils. This seems to be one grand hinge on which all that Mr. *Adams* has advanced turns ; and as he pretends to lay so much stress upon what he supposes were the sentiments of the fathers who compiled the platform ; it may not perhaps be disagreeable to the public for me to give some short sketch of the sentiments of one of the fathers, who wrote about the time the platform was compiled. Mr. *John Darvenport*, B. D. a famous *New-England* divine, in his book intituled, THE CHURCHES CHARTER, page 116, having recited *Mat. XVI. 19*, says, “ These words hold forth the ratification of Christ’s grant of the KEYS unto a congregational church, with the chiefly of power,

under Christ, to manage the same within themselves."— After having said many things to illustrate and confirm his point, he observes some will say a *particular church may err in judgment, and therefore appeal may be made* : To which he answers in the 118th page, that " if possibility of erring in judgment, be a warrantable ground of appealing from particular churches, then the appeal must be made to such a Tribunal and Judge, as cannot err, which is to be found only in heaven." He goes on to speak of councils, &c. erring, that they may and have erred ; and in short, brings it out to just what I have alledged above, that councils are more likely to err than particular churches in their proper concernments. He concludes his argument upon this particular with these words, " Christ, who well knew what is in man, and what is best for the good of his people, hath given unto his particular churches, notwithstanding their possibility of erring, an indispensable power of judgment, in their own matters, within themselves." And in his 155th page, he, by natural and conclusive argument, shews that particular churches are more likely to do justly, and deal tenderly with a delinquent brother than councils, classis or synods. In his 153d page, " If the elders and messengers of churches assembled in a synod, shall determine any thing contrary to the rule, and prejudicial to the intireness of the churches power within it self, the church may, and ought to refuse such sanctions, as not being sancited by the Lord." In his 139th page, he observes, that " the prescription of our Lord Jesus Christ is, *Tell the church ; and if he neglect to hear the church, let him be unto thee as an heathen and publican.* But he who appeals from the church, doth not hear the church. Therefore he that so doth, deserves to be cut off, by the sentence of Christ."

Such were the sentiments of that venerable father, who was in great repute, and particularly this performance of



his, both in *Europe* and *America* among the congregationalists. So that notwithstanding Mr. *Adams's* pretended discovery of the sentiments of the fathers, it appears that one of the most noted of them was entirely against him, as to his notion of councils ; and that it was entirely coincident with mine, that the people are more likely to do justice than a council.

I now proceed to consider another grand hinge upon which Mr. *Adams's* scheme very much turns. And that is, that *advice* and *judgment* both mean the same thing.

Nothing is more redundant than Mr. *Adams* is in insisting upon it, that in dismissing a minister, councils (where they can be had) are the only constitutional judges; the only judges, and phrases to the same purport : And yet he frequently owns that councils are ONLY ADVISORY ; that they have NO JURIDICAL POWER, &c. In his sermons he advanced very much the same ; and in my former Treatise I observed an inconsistency. Mr. *Adams* has now took it up, and said many foolish things to vindicate it. That councils are only *advisory* has been said by many besides Mr. *Adams* ; but that *advisory* and *judiciary* authority both mean the same thing, to me is entirely new. I scarce know whether the public will think this deserves an animadversion. I should as soon have expected he would seriously tell us that *red* and *white* were both the same thing. However as this is now become a cardinal point in the controversy, there seems a necessity to say something particular upon it, lest he should be wise in his own conceit.

First, I must take notice of some things he has advanced to clear himself of this inconsistency, and establish so important a point.

1. He tries to father it upon the platform, page 36, says he “ adopted the language of the platform, and that

“ he has said nothing more nor less than that does in relation to the same thing,” and refers to the chapters on communion of churches and synods. By turning to those chapters we find, first that we may have occasion to require the judgment and counsel of other churches, touching any person or cause, wherewith they may be better acquainted than ourselves. Another place it speaks of particular churches approving and accepting the *judgment* of a synod. In the next chapter, speaking about what belongs to synods and councils, that it is to debate and determine controversies of faith, and cases of conscience, to clear from the word, holy directions, &c. But then in the same section—They are not to exercise any act of church authority or jurisdiction. But according to Mr. *Adams*, councils are *constituted judges*: The platform that they are to exercise no act of *jurisdiction*; and yet Mr. *Adams* says that he said nothing more nor less than the platform. I wish he had remembered his resolution of care to keep truth of his side.

It is plain enough to any one that will consider of it, that what the platform speaks of councils *debating* and *determining*, it means to clear up truths from the scripture, as the *Jerusalem* council did, and demonstrate what is the mind of God from his word and works, so as to enlighten and convince any that may be at a loss in any point, and not to think to impose their judgment or sentence; or if to treat churches as children or asses, call their sentence only *advice*, to sound soft, so as not to start the church. It matters not what it is called; if Mr. *Adams* is a mind to trifle with words, and call a *hatchel* a *pillow*, and a *horn-bug* an *eye-stone*, he may with as much sense as to say that *constituted judges* are only *advisory*: And he may for himself, lay his own head upon a *hatchel*, and put *bugs* in his own eyes, and have his advisers *constituted judges* if he pleases, provided he gets no body's else head and eyes on

the hatchel full of bugs, nor their consciences hampered with results of councils; nor privileges of gospel ordinances undermined by ministerial combinations, nor their purses pillaged, by maintaining those they know to be unworthy.

But Mr. *Adams* farther to make out his scheme, that councils are *constituted judges*, and yet only *advisory*, same, viz. 36th page, says, "they cannot enforce their judgments or determinations by coercive power." What does he mean by this? when in other places he is full of it, that if a church dont obey or conform to the result, then all the churches are, or ought to be out of fellowship with that church; especially all such whose messengers were upon the council; and in the 54th page, that they may, and ought to withdraw communion from such church. What, is here no *coercive power* in this! *coercive* means to keep in, restrain or compel. And is here no restraint or compulsion? If Mr. *Adams* sets nothing by gospel ordinances, so as that it would be no compulsion to him, or restraint upon him, to be shut out from them, I trust all be, not like him, there are some I hope and trust, who set by gospel privileges and ordinances, so that it would be a very great restraint to be hedged up from them. But look two or three lines farther, there he says, "It is very possible for councils to hear, judge and determine a matter, without having their judgments enforced by secular power." No body disputes but councils may judge, and what not; and never have their doings enforced by the secular power, nor any other; and there are many of their results and determinations, I have no doubt it is a pity they ever should be enforced at all. But Mr. *Adams* is not willing it should go off so, that results of councils should not be enforced by the secular power, as he pretends in the above quoted passage: he is for having the secular power enforce the result of council, whether it be good or bad,

For in his 52d page, " If a council should direct a people to sit down easy with an elder whom they know to be unworthy of his office—they are bound in conscience to reject such result, and to withdraw from their unworthy elder ;—yet he is justly intitled to the support they at first contracted to give him, neither is it in the power of his people to with-hold it." How so ? Why cannot the people with-hold it ? Why turn to the 55th page, there you will find he says, that " if councils judge the minister has fulfilled the conditions of the contract on his part, the civil authority or judges of our courts of law are to put forth the coercive power, with which they are vested, and compel them to do it." i. e. compel the people to pay him his salary. We find this further confirmed in the same page near the bottom. " Should the minister be necessitated to apply to the civil authority for his salary, the only question necessary to be determined is, whether he is or is not their constitutional minister ? Of this question, judges of law, as such, are not the proper judges. To an ecclesiastical judicature it belongs to decide it : To the ecclesiastical council therefore, who are the constitutional judges of this matter they are to go for the resolution of this question ; an answer to which they will find contained in their *result* ; and if by this it appears that they judged he was not unworthy of his office—then they must give him his salary."

Here we see he says the *only question* to be determined when the minister has to sue for his salary, the council must determine ; and if the court finds that the council have determined it in favor of the minister, the court *must* give him his salary. It is plain enough by what has been hinted from these pages, that Mr. Adams means to have the determinations of his *councils of judicature* enforced by coercive power, both civil and religious, even to the taking away the peoples money, and depriving them of gospel

ordinances, and that whether their determinations are just or not. It is well our lives are spared thro' his abundant clemency ! However we may by this time see what his *constituted judges* are to do, whose *result* is only advisory, and not to be enforced by any coercive or secular power.

In the 37th page Mr *Adams* says, his “ Remarker appears to have his mind so filled with ideas of law and courts of justice, that he thinks every thing absurd that does not conform to those ideas and rules. Hence because the judgments of civil judges are binding by coercive power, he foolishly enough argues, that no person can be a judge, even in an ecclesiastical court, whose determination is only advisory.” The reader will observe I don't charge him with having his mind filled with ideas of courts of *justice* : His mind seems rather to be filled with courts of *injustice* ; ecclesiastical *courts*, whose determination is only *advisory*, without any coercive power depriving people of gospel privileges, who do their duty, and go according to their conscience, and binding them to support a minister they know to be unworthy ; and if the people refuse to pay, then the civil court must make them, asking no question, only whether *their eminences* § have determined it so !!!

I trust the public will easily see that his mind is as much filled as mine, with the ideas of *courts*, though not of *justice* : and that his book is as much, and more filled than mine with terms of *law*, courts, judges, power, money, stipends, &c. &c. However, observing these things I don't *suspect* as he does about the Neighbour, *that some justice of a very slender capacity had a hand in it*. I rather hope there could not be found a *justice* of a capacity so slender as to provide the rough materials for such a

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§ *Eminence* is a title given to cardinals, who are the *pope's* council, or council of the conclave.

structure as his. † Before I dismiss this important question, viz. Whether *advice* and *judgment* both mean the same thing, (having shewn how Mr. *Adams* argues upon it) I will offer something myself, shewing the difference of them terms, as they are used in common language; withal some farther exposing Mr. *Adams's* notion, and so leave it to the public to say who is most right, he or I.

In which I observe,

The word *judgment* is applied in both a *logical* and *legal* sense. *Judgment* in a *logical* sense means a faculty, or rather act of the soul, whereby it compares it's ideas, and perceives their agreement or disagreement. But *judgment* in law, is the sentence of the judges upon a suit, which is binding, and determines the state of those concerning whom it is made;—in this sense we may consider *judgment* whenever the result of the mind viewing things, is to determine our own, or others states or actions. *Advice* seems properly to mean the setting before the mind the arrang-

† Since I have mentioned what Mr. *Adams* says page 38, about a *justice of a slender capacity* having a hand in my former Treatise; every one who reads it may know he aims at Col. *Whetcomb*, to asperse him. I therefore take this opportunity, to declare to the world, that the Col. had not from me, and I am very certain he had not from any body else, the least knowledge or grounds to mistrust any such thing was in hand by any body, till it came to him at *Boston*, from he knew not who. And I have good assurance he has not been told who the Neighbour is to this day, and all the guesses I ever heard of his making he missed in his guesses. I can't but remark that Mr. *Adams's* insolence is wonderful, in pointing such aspersions at the Col. since he therein so daringly reflected, not only on the Col. and on the town who have for many years trusted him as their representative; but also on the whole elective body of the province, who after many years proof of his understanding and probity, accounted him worthy of a seat at the honorable council board of this province.

ment, comparison or assemblage of *ideas* which is the proper exercise of the mind in forming a *judgment*, so as that he to whom it belongs, is better able to make up *judgment* in a legal sense ; so that he who gives *advice*, although he necessarily *judges* in the affair, in a *logical* sense ; yet in common use of words he is no *judge*, nor does he make up any *judgment* in a *legal* sense ; but only communicates to him who is to *judge*, assistance to form a right *judgment* ; agreeably *Mather* in his *Ratio Discipl.* page 172, speaking of our *New-England* synods says, “ They pretend to no *juridical power* ; nor any significancy but what is merely *instruative* and *suafori*.” Hence some speaking of churches and councils, have expressed it, that it is the churches prerogative to *judge*, and councils main province to reflect light, in order that churches might judge uprightly.

Now because in giving advice, offering light, &c. there must be the exercise of the judgment in a *logical* sense, and the platform uses it so speaking of councils ; therefore Mr. *Adams* foolishly enough (as he speaks of the Neighbour) concludes that councils are to be judges in a legal sense, and as I have above shewn, runs up his *constituted judges* which are only *advisory*, to the highest pitch of despotism.

To close this grand question about councils being *judges* and only *advisory*, I shall insert a few passages from Dr. *Stiles's Christian Union*, who, though not an ancient writer, yet in all respects Mr. *Adams's* superior (as he says about the Neighbour page 75th) and the Dr. may be allowed very good authority, as one of the fathers, since what he says is so much built upon ancient writers.

The Dr. in his 39th page, speaking of the gradual encroachments of the clergy in former times, among other things, he mentions their acting as *councils*, which (he says) have proved the grand sources of corruption and tyranny.

The Dr. in his 45th page speaking of our congregational churches says, “ that what ought to be deemed the

subject of ecclesiastical animadversion, every church is a complete judge of, and perhaps is seldom mistaken."

He goes on in the next page and says, that if they may sometimes be at a loss, and have recourse to a council, yet they reserve to themselves liberty to receive or refuse such advice when given. Same page he says, "Therefore though our churches in forming their decisions in matters of discipline, make application to a council—yet the congregational churches universally hold a negative on the result of that council, or rather the decision of such council is of no force, till received and ratified by the inviting church, nor does it render that church obnoxious to the vicinity, if she recedes from the opinion of the council."

The Doctor speaking about councils page 48th, quotes the following words from *Mather's Ratio Discipl.* page 173. "When they (i.e. councils) have done all, the churches are at liberty to *judge* how far their advice is to be followed." The Doctor adds, "Thus strictly speaking, congregational councils have no power at all." The Doctor in his 60th page, speaking of the opinions of the fathers, viz. Reverend Mr. *Cotton*, Reverend Mr. *Davenport*, and Reverend Mr. *Richard Mather*, one of the compilers of the platform, he says, "these gentlemen were intirely against the decisive authority of councils—or that they should be vested with power to enforce their decrees with a penalty of non-communication, they would have them to give their opinion and advise on difficult cases, as readers of divinity in the university, or men learned in the usages and customs of the churches. They were to the churches, if I may borrow an illustration from high example, what the privy council are to the king.—If the church received their advice it had force ;——nor was any church to be hereticated for not approving the result of a synod or council." The Doctor after having said many things to the



like purpose, says, " This I take to be a just summary of the opinion of the fathers on ecclesiastical polity in general, and the constitution of councils in particular." And then he goes on to enumerate several of the fathers by name, their writings, and some extracts from them, and in his 62d page has the following words from Mr. *Hooker* (who was one of the fathers at the time the platform was composing) speaking of synods says, " They set down their determinations, and so return them to the particular churches whence they came, and their determinations take place, not because they concluded so, but because the churches approved of what they have determined."

Thus I trust I have sufficiently answered Mr. *Adams's* notion of councils being *constituted judges*, and yet only *advisory*; shewn the absurdity of it, and that the fathers and other worthy writers are of my side the question. This and his notion about councils being the most likely to do *justice*, which I have also answered, seem to be the two main hinges on which his whole scheme turns.

I now proceed to make some short and general remarks on some other passages which ought not to be omitted.

What he says in his 61st and 62d pages about my 13th page, where I spake of the propriety and duty of councils making return of what they have done, I should suppose that what I have hinted from the fathers, &c. were sufficient to answer all Mr. *Adams* has said upon that; only as he has said some things upon it not true; and also some who are friends to the cause I am upon, have thought that clause did not stand so well as it might; supposing that some might be led by this to conclude that the inviting church could not safely accept of the result, till it had received a sanction in the invited churches; or that it would be of no avail or authority till that was done. The candid reader will then please to observe, that when I spake

of "the results of councils needing the sanction of the churches to make them of any avail," I had hinted the affair of the churches voting charity with *Bolton* church. This voting charity implied a question whether they were so? I supposed the pretended reason for their being out of charity, was because *Bolton* church had not accepted the result of council, therefore when I said that the result needed the sanction of the invited churches to make them of any avail, it means any *avail* to break fellowship or charity, and immediately I quoted the platform, chapter XV. sect. 2. where treating on the third way of communion, the only way the platform knows of, to cast a church out of fellowship. The platform says, "particular churches approving and accepting the judgment of the synod," &c. And the whole I say afterward is of the same tenor. But the authority of the result, the reader will remember I considered as being altogether, in its being according to the word of God and reason; and therefore if the inviting church can accept it as such, she has full authority to do it, whether it is ever accepted by the invited churches or not. And the reader will easily see by what I have adduced from the fathers, that however churches may differ as to their acceptance of a result, yet they are not to be considered as out of charity or fellowship with each other, and that councils should make return of their doings to their respective churches. The case is plain for councils to be judges of evidence and matters of fact, according to his notion, as a court of judicature. There would be an insignificance in their making return; but to advise as to points of faith and practice upon the case laid before them, according to the word of God; opening, illustrating and comparing facts with the word of God, as the *Jerusalem* council did, so as to instruct and enlighten the mind. The whole church can be judges of it as well as the messengers that go, and if they have dis-

covered any thing valuable, their own churches ought to have the benefit of it ; and if they have made any mistake the church may have a chance to discover it, and may do their messengers good by shewing them their error. Thus we find in the *Jerusalem council*, it pleased the apostles and elders, with the whole church, to send, &c. Acts XV. 22. But it could not please the whole church unless they had a hearing of the result. Hence Mr. Adams may see, that I take this extraordinary position from divine writ as well as from the fathers. I will just observe one thing more in this place, and it may save me saying any thing farther of what he says as to the *business of councils*. And that with respect to witnesses before councils. There is no doubt, but a delinquent may dispute the proof of his crimes, as well as other things ; and in such case the church may lay before the council what evidence they have, and the council ought to compare it with the direction in the word of God, concerning proof of crimes, against a person, and if they discover the church inclined to take that for proof which is not so, according to scripture, then they must instruct, and endeavor to convince and persuade into the truth ; or if they see that the church are like to miss and not take that for proof, which is so according to scripture, to enlighten them in that. And this, if I mistake not, is all that councils have to do with witnesses ; for the judgment finally issues from the church, who are the sole judicature in ecclesiastical causes, as is above shewn, and Mr. Adams himself, in his 44th page, says, that the power of jurisdiction is in the church.

I may next take notice of what he says about the authority of councils.

And first, What he says page 40, of a result's having *binding force* in it without appearing to agree with the word of God. He seems to suppose, that a result may be agreeable to the word of God, and not appear to be so, Hence that it has *binding force* in it when it don't appear.

An invisible *binding force* ! For to apply it to the affair we are upon ; the people declared it to be above their comprehension : But bring it to the principles of the platform and the fathers, and Mr. *Adams* too, and results are only *advisory, instructive* or *enlightning*, the force of which can't consist in any unseen power or force ; but in some light being communicated to the mind.

As to what he says page 71st, of my giving a partial account of the authority or *binding force* of councils or their results ; because he says they are an ordinance of God, for which he brings in the platform. But the platform says, *without their agreeing, they bind not at all*. Therefore if that is wanting, there is no *authority* or *binding force* ; and the apostle says, *though we or an angel from heaven preach any other gospel, &c. let him be accursed. Gal. 1. 8*. And so if any council draw up a result contrary to the word of God, let them be accursed, instead of being regarded as having any *authority* or *binding force*. For I don't think Mr. *Adams* himself will pretend they are any more an ordinance of God than the apostles were. It is plain by the platform that when their agreement with the word of God is wanting, all *binding force* is wanting. And what Mr. *Adams* should carp upon that for, I can't conceive ; unless he would have it be thought that councils and ministers have some authority, so as that what they say should be received upon that : And then his *holiness* has good authority for all his impositions upon the church, and the people have no right to call it in question.

As I am now upon what he has said against my definition of councils, I would just observe, that as to the *use of councils*, I don't find he has said any thing worth remark, otherwise than what he has said in the fore part of his book, and therefore is properly answered in what I have said already.

Having gone over what he has said about councils, worthy of remark : Before I pass to the other parts I will make some general observations upon his notion of councils.

### O B S E R V A T I O N I.

Mr. *Adams* makes the binding force of councils to be binding on men's estates, though not on their consciences, page 52d, by the result of councils they are obliged to support a minister, which they are *bound in conscience* and *obliged in duty* to reject. And the whole drift of this book is, that the result of councils should bind men's estates. But the platform makes the binding force of councils to consist, in their being according to scripture, which therefore binds only on the conscience. Therefore his councils are repugnant to the platform.

### O B S E R V A T I O N II.

Scripture councils take off burdens ; Mr. *Adams's* councils put on most heavy burdens ; non-communion, paying money for nothing, &c. therefore anti-scriptural.

### O B S E R V A T I O N III.

Mr. *Adams* himself, in his 71st page allows, that the whole binding force or authority of councils, consists in their being an ordinance of God, and their result being according to the word of God. But there is no ordinance of God in his word, that councils shall be *constituted judges* to determine men's estates.

But Mr. *Adam's councils* though they draw up a result contrary to the word of God, it must determine men's estates, let their *duty* and *conscience* go where they can, vid. page 52.

Therefore his scheme of councils being *constituted judges* as he tells of, is contrary to scripture, platform and himself.

However I shall not dwell upon his inconsistencies with himself here ; but give a catalogue of them by and by. But before I proceed to that, I must make a few remarks

upon what he has said about the *negative power*, and about the *keys*.

Mr. *Adams* when he first begins upon the *negative power*, page 75th, gives it all up. Says "it is only a silent non-consent to the acts of the brotherhood," and goes on to say that it is *no more than every other man has a right, and in some cases bound in conscience to do*. This no body that I know of ever disputed. But in his 79th page, this silent non-consent makes a *church act of no validity*. And in his 82d page, it is a *power always laying by them, &c.* His notion to make out this transfer, is, that a minister is a ruler. This neither does any body dispute that I know of; most certainly my former Treatise was very full in allowing this.

His notion evidently appears to be that ministers are no rulers, unless they have this *negative* upon the acts of the church. But this notion is grossly futile, and contrary to known experience. The governor of *Connecticut* has no sort of negative upon the court nor council; if the house of representatives, and major part of the council pass an act, it is a law to all intents and purposes, whatever the governor may think of it. And that I suppose is as respectable well regulated government as any upon the continent; and by what I have understood, that was the case with this government under the old *charter*, which Mr. *Turner* in his election sermon last *May*, says was *inhumanly murdered*, page 18th. And in every town or parish meeting, the moderator is a ruler, and has great authority to punish offenders. And yet he has no negative upon the acts of the town or parish. I might instance in sundry other bodies, so that Mr. *Adams's* pretending that it makes a minister no more than a private brother, not to have this *negative*, or that he is no ruler without it, is stupid and futile to the last degree.

Dr. *Stiles* before mentioned, speaking of ancient times, about the time the platform was composed, in his 64th

page says, "The churches would not bear an actual negative of the eldership, whether in a single person or more." The Doctor goes on to speak many things well worth transcribing had I time, and in his 68th page, referring to some clauses in the platform about the power of rule and power of *privilege*, says, "Under the umbrage of those clauses, the pastors of some churches purely congregational, have claimed and assumed this power (i. e. a negative on the church). But according to the principles of congregationalism, the pastor beside being moderator of church meetings, or president of the christian fraternity, has but the authority of a private brother, in the rule and government of the church." By this time Mr. Adams may see that his scheme of negating is an innovation, to overthrow and destroy the ancient principles upon which these churches settled.

But Mr. Adams tells about the minister's conscience ! No body wants to infringe upon his conscience ; we are as willing he should have his *silent non-consent*, as well as a private brother ; or if he has a mind to express his *non-consent*, we won't quarrel with him about that neither. But he says "there are some votes cannot be carried into execution but by their means, and therefore they may be obliged to go directly repugnant to the dictates of their own consciences." But pray what mighty things has the minister to do, respecting the votes of the church, that so infringe upon his conscience ? He as moderator, must collect the votes of the church ; and he as moderator or pastor, may attest such to be the votes of the church ; it can't hurt his conscience to declare and attest the truth. Suppose it is to censure a member which he thinks not guilty, or at least not equal to what the church lay upon him ; can't he declare that to be the mind of the church ? If we consider the epistles to the *Corinthians*, we shall find that censures are the work of the church. The censure of the incestuous person, was a *punishment inflicted of many*,

2 Cor. II. 5. which no doubt meant the body of the church. And can't the minister declare this punishment of many when that is the truth, without militating against his own conscience? O! Mr. Adams says, page 78, "if they vote he shall preach *heresy*, he must comply;—their sovereign mandates must be instantly obeyed, whether just or unjust." This he pretends will be the case upon my scheme. But this is materially false, in two respects, to pretend this from what I wrote. For, to pretend that a vote of the people, when contrary to the mind of the minister, must be instantly put in execution, is well known to be false, to all such as have carefully read my former Treatise; there I specially speak about *suspending the affairs* in such case. So also to pretend that upon my scheme, if the people should vote the minister should preach *heresy*, he must comply is false; for this would be making a law, and I utterly denied any such power belonging to the church, and said *that if they were to make laws, he ought, to have a negative, or some way to be freed from being subject to laws he in no sense consented to.* But Mr. Adams says page 80, that churches are legislative bodies; and mentions in particular that they may make ordinances as to *time* and *place*. I can't tell what he means by this, unless he supposes that the church, provided the minister concur, may alter the sabbath, or fix the meeting-house; them seem to be the main things as to *time* and *place*, that the church, *as such*, are concerned with; as to *time* and *place* of church meetings, the eldership, whether single or plural, generally determine that, and no body disputes it.

But Mr. Adams in his 78th page, says ministers are *stewards*. Very well: and the church is the *wife*; and (as Joseph told his mistress) *There is none greater in this house than I, neither hath he kept back any thing from me, but thee, because thou art his wife*, Gen. XXXIX. 9. Tho' there be none greater in the house than the *steward*, as it



was with *Joseph*, who was *Potipher's steward*; yet the wife is never committed into the hands of the steward. And so though there be none greater in the house of God than the minister, who is the *steward*; yet the church, the *wife*, is not committed into his hands, but is still the right and lawful proprietor and owner of all, in the absence of her Husband; and is still properly in such relation to the steward, that she has a right to displace him upon his delinquency; and if a church should invite a minister to commit unlawful acts with her, and he should refuse as *Joseph* did his mistress, and they should turn him away for it, as she did, calling in other servants to assist in her horrid plan: I say, though any church should turn away a faithful *steward* as she did, and as she did get other servants to help; yet there is no doubt with me, but God would own and honor such faithful minister, and a special instance of this kind has been in this country in my day, within the compass of my knowledge.

Mr. *Adams* page 81st, asks what the difference is between a *legislative* and *executive* body? This I have told before, I suppose to the satisfaction of all, except Mr. *Adams* and his discerning few.

In the same page to make out that ministers have a right to negative the votes of the church in comparison with civil courts, he adduces (as I suppose it must be) the case of *Richardson*, in which the court suspended giving sentence for a long time, to the general dissatisfaction of the people, not only in this province, but likely throughout *America*, so far as it was known. And whether the court had a right to do that or not, I shall not pretend to say. However I think it was a precedent that cannot give us any better relish for his scheme, which he would build upon it: And abundantly shews that he is upon the high tory side of the question, in civil, as well ecclesiastical affairs.

In the same page he speaks of a minister's marrying any that according to law he ought not : That if he does, it is at his peril. Though there are many cases wherein it is unlawful for persons to marry ; yet I suppose that these two general points are to be observed. *First*, that the persons are published according to law. *Secondly*, that one or both the parties were published in his own town : Some particular instances excepted. And if he breaks over them rules, he does it at his peril. And I wish it were as perilous for ministers to lead churches to act upon things not *published*, or properly notified, so that the church may know what and when they are to act upon any affairs ; or for ministers to pretend to negative votes of the church out of his own town. If these things had been as perilous as marrying without publishing, &c. it is not likely we should have had a certain church lead to vote noncommunion with *Bolton* church on a day, previous to the day publicly prefixed to consider and act upon their letter. Nor a certain minister of another town undertake to negative the votes of *Bolton* church.

#### O F T H E K E Y S.

Mr. *Adams* in his 32d page begins upon the *keys*. But I dont find that he has undertook to confute any thing in particular, I said upon that, only that about the XVIth of *Mat*. As to this he entirely disapproves of the *argumentum ad hominem*, I brought to prove that we must interpret that in the XVIth of *Mat*. in consistency with the XVIII. Mr. *Adams* seems very confident they were given to *Peter*. This is the very text that the *Pope* builds upon, that he is *Peter's* successor, and so he certainly has the *keys*. Mr. *Adams* is following of him as fast as he can, we may see by his whole scheme ; however he seems willing at present, to go halves with the brotherhood, and allow they were given to them in the XVIIIth. This to be sure is a fair shew ; and the brotherhood will no doubt be thought very unge-

nerous, if they will not allow him half, when the *Pope* has the whole.

However I shall say something to shew, that the *keys* were not given to *Peter* in the XVIth of *Mat.* And if I can make that appear to the satisfaction of the public, I shall tumble *Mr. Adams* out of the holy chair.

*Mr. Adams* might with as much justice have pretended that the person of *Peter*, was the *rock* on which Christ would build his church, as to pretend that Christ gave the keys to the person of *Peter*; for thus Christ begins in the 18th verse, *And I say unto thee that thou art Peter, and upon this rock I will build my church*, verse 19th. *And I will give unto thee the keys of the kingdom of heaven, &c.*

Now *Peter* signifying a *rock*, for Christ then to say thou art a *rock*, and upon this *rock* I will build my church, must give as much, and more grounds to argue that the person of *Peter* was the *rock* on which Christ would build his church; than that he gave the *keys* to *Peter*; for what is said about the *rock*, is spoken in the present tense. *Thou art Peter.* But that of the *keys*, in the future tense, *I will give, &c.* And take it so that the person of *Peter* is the *rock*, upon which Christ builds his church, and the *keys* given to him, and then we have at once *Peter* mounted in the holy chair, and *Mr. Adams* in his lap; at least upon one knee, while he pretends to allow the church the other.

But as this construction will not do, we must look for one more, consistent with the general scheme of the gospel, and the reason of things.

It is the opinion of sundry authors, in all respects his superiors, that the *rock* on which Christ in this place, says he will build his church, was the confession *Peter* made, viz. *Thou art the Christ, the Son of the living God.* Not is *Peter* a *rock*, because he had confessed it; for a *rock* is something permanent and stable, which can never be moved, but *Peter* was unstable, after all this profession,

he denied Christ entirely, that he knew him, or any thing about him.

But this truth, that *Jesus is the Christ the Son of the living God*, is as permanent, stable and unshaken as God himself; and therefore the *rock* on which the church should be built; for persons believing, professing and uniting in that truth, become Christ's church, impregnable by hell it self. But to take it in the sense that these things were spoken of the person of *Peter*, has made the most horrid *hell gates* that ever were upon earth. Take it in this sense that it was that truth which *Peter* confessed; this *rock* was already fixed, and pointed at by Christ, and therefore speaks of the rock in the present tense, as now in being; and as *Peter* had just been confessing of it, he directs to him, what he determined concerning that confession, that the church should be built upon it, and should have the keys; for although he says, *I will give the keys to thee*; yet it must mean, to all those that should make the same confession, that *Peter* had, a thing in common to them all; or else *Peter* is mounted directly into the holy chair, and all other christians, apostles and all, are his humble servants: for it can no more be extended to the other apostles, than to all other christians whatever. The word *THEE*, thus spoken to *Peter* in the singular number, could no more contain *Andrew* and *James* and *Phillip*, &c. his fellow disciples, than all other christians of their day, which should believe and make the same confession he did. Nor could it any more contain *Zabdiel*, and *Timothy*, and *Ebenzer*, of the present clergy, than *Samuel* and *Ephraim* and *Nathaniel* of the laity. So that it must mean what Christ would give to that church he had been speaking of, when built, or it means nothing at all to us; *Peter* had the promise of the keys to him, and it's likely he had what was promised him, and we have nothing to do about it.

But we may observe, that the *keys* were not actually given to *Peter*; nor any body else in this XVIth chapter of *Matt.* but *I will give*, referring to something he would do afterward, which brings us to the XVIIIth for the interpretation, as the fulfilment of his promise in the XVIth, and as we find the apostles always practicing accordingly, in their epistles treating matters upon the plan of the power or *keys* being in the church, and Christ in his epistles to the seven churches, as I briefly considered before, which *Mr. Adams* has not pretended to disprove; therefore we may fairly conclude, that what was said in the XVIth of *Matt.* was upon the plan of the keys being given the church.

However, that *Mr. Adams* may see that I am not alone in this extraordinary exposition, I will just quote a passage out of *Mr. Davenport* before mentioned, that *Mr. Adams* may have the pleasure of *pointing the public finger at* some as much contrary to him as the Neighbour.

*Mr. Davenport*, page 86, speaking of the XVIth of *Matthew* says, "In verse 19 he giveth unto *Peter* upon occasion of his public confession, in the name of the church, a promise of *the keys of the kingdom of heaven*. Therefore this promise is given to the church in *Peter*.—The power itself of the keys, is here originally and primarily committed to the *church in general*, existing in particular churches. I might produce sundry writers, both ancient and modern, of other countries, and our own, if need required, to confirm this exposition." He goes on for two or three pages, to enumerate several authors, and some that had been put to death for holding to this exposition of the text, and quotes some authors as far back as *Anno 200*, *250*, and *400*. And in his 88th page says, "so that this is no new, or singular exposition of these words, or practice taken up by some few of late." Thus I trust I have for the present sufficiently shewn that the *keys* were by Christ originally committed to the church.

Mr. *Adams* in his 86th page, highly threatens, as he had before done in his sermon, that few or no ministers will settle upon any other plan than his ; or indeed even give up their places before they will give up his scheme. But I hope none will be frightened at this. The question is not whether we can get ministers upon this or that plan ; but what is the true scriptural plan. And if we cannot get ministers to settle upon that, we had as good be without them as with them.

I shall now conclude this part of the work, by setting down a catalogue of some of Mr. *Adams's* most gross *Inconsistencies*, and of things that appear to me *Untruths*, that the reader may have a more short and easy view of them.

First—Of his INCONSISTENCIES.

1st. Mr. *Adams* in his 36th page says that councils have no *juridical* power. And yet his book is full of saying councils are *judges*, constituted judges, &c.

2d. In the 54th page—Councils have no coercive power to enforce their judgments, determinations or results. And yet the same page—They are to withdraw communion from the church that don't obey them—and in the 56th page—the civil court must enforce the result, or they subvert the constitution.

3d. He says if the brotherhood claims an exclusive right of judging and condemning their own elders, it destroys the constitution, page 57. And yet page 43 and 47—Every individual church has an *exclusive* right and power to call, dismiss or depose it's officers ; is the fountain of all ecclesiastical power ; has full and sufficient power to do every thing necessary to it's preservation. This last he mentions indeed as from the platform, and as his own sentiments. But I must observe one query here.

QUERY. IF churches have such an exclusive right as he tells of : Pray why dont it *exclude* councils from being such *judges* as he tells of ? !!

4th. He says *Bolton* church knew that the neighbouring ministers and churches were, or ought to be out of charity with them, that they had the strongest reason in the world to conclude so, page 63d. And yet that their applying to those churches, was to disturb their peace, and to set them and their ministers at odds.

QUERY. If they knew both ministers and churches were out of charity ; how could this set them at odds ? !!

5th. He says the weapons of councils are only spiritual, which therefore must mean, that they are binding only on the conscience, page 36. And yet page 52d, &c.—Conscience must not be bound by the result, but the minister must have his salary.

6th. He says the people themselves are the sole judges whether the determinations of councils are scriptural, page 54th. And yet the whole scheme of this book and his sermon too, is to blame *Bolton* people very highly for not accepting the results of councils.

Secondly—Of his UNTRUTHS.

1st. Speaking of *Bolton* people, page 30, says, The strongest part, violently dispossessed the others of the house they used to congregate in. When I presume they never kept one person out of the meeting-house, not even Mr. *Gos* himself.

2d. He says that I say, we are bound to follow and continue with a multitude, whether it does well or ill, page 31st. But I never said any such thing.

3d. In saying page 37th, and other places that I declared, that no man is interested in any cause unless he wins or loses money. When I never said any such thing.

4th. In pretending page 41st, that I endeavored to make the public believe, that certain words he quoted out of the PLATFORM in his sermon, were merely his own. When I declared that he quoted the words right ; and Mr. *Adams* owns too, that I said he quoted them right. So

that here is an inconsistency, as well as falacy, and there are two or three more falacies about it down the same page.

5th. In pretending page 44th, that the results of councils are never carried into effect, without the act or votes of the church. When he and the neighbouring ministers, have been so strenuously carrying into effect the *Bolton* result against the people there, not only without, but against the votes of that church, and their own churches too. And the whole tenor of his book, is, that if a church dont accept of a result, other churches must be out of charity or fellowship with it, &c. So that here again is an inconsistency as well as falacy.

6th. In pretending page 73d. that there is scarcely an orderly church in this part of the world, will have any thing to do with *Bolton* church. When there is scarce a church whose minds have been fairly tried, but what have signified they were in charity with them.

7th. In his 61st page, speaking of my 13th page, where I had quoted platform, chapter XV. § 2d. He says, that "All the platform says in that chapter and sect. is, that churches exercise communion fundry ways."

When there is full three pages in that section, in which were words expressly to my purpose.

Thus I have hinted some of his most gross falacies, as they appear to me; the reader will see how far he was from taking that care he promised, to advance nothing but what was strictly true.

Having thus as I trust deterged the most of Mr. *Adams's* acrimony, I hope the wound may be in a good way to be healed, after I have applied some suitable emollients and proper bandages, which may be the subject of the 3d part of this work; to which I proceed.



## P A R T III.

AS the powers of the church and people, with respect to calling and dismissing or deposing their officers, especially ministers ; and the power of a church with relation to their minister, in their social acts, are so much the subject of debate, and the cardinal points in the present controversy, I shall offer a few words more distinct from any special reply to Mr. *Adams's* answer to my former Treatise.

1st. That the people, have from God, a plenary and exclusive right and authority, to choose and dismiss or depose their own officers.

I shall endeavor to confirm this from God's word, by proving the following position, viz.

*That God ever owned people in their choosing and deposing their own officers.*

GOD made man a rational creature, and treats him as such ; and though man has fallen and lost the moral image of God ; yet God has reserved to the man, the powers of reason and understanding, to direct and govern himself, as to the things of this world, and to christians, the influences of his spirit, by his word, to guide them as to the things of the other world : And whether we consider them as men, or as christians, each one has the gift of God, whereby in the proper exercise of it, he is capable of choosing for himself, no other being dignified or impowered to choose for him. And even God himself having conferred those gifts upon man, does not interpose so as to take away the liberty or freedom of the man ; and particularly this point of choosing and deposing officers, is by God in his word, treated most tenderly.

Accordingly in the state of *Israel* which is universally called a *Theocracy*, viz. God the King. The officers were chosen by the people.

This was the sense, that *God* and *Moses* treated the affair, when God at first set up the *Theocratical* government over them, in appointing *Moses* for their captain and leader. In the III<sup>d</sup> chapter of *Exod.* God tells *Moses* what he should say unto the people, and in the 18<sup>th</sup> verse says, *They shall hearken to thy voice.* *Moses* in the 1<sup>st</sup> verse of the next chapter scruples whether they would. Then God tells him what he should do before them, to make them believe and hearken; and finally in the 31<sup>st</sup> verse, we find *the people believed.* Here we find God first nominated *Moses* for the chief officer of his people; and sends him to the people, for their election, i. e. to *believe* and *hearken*, which amounts to the same thing; God indeed says, they shall *choose* or *hearken.* But then it was by means, and evidence set before them, which God was able to do, so as to induce them freely to choose *Moses* as their captain, or chief officer; they were not to be compelled by military force, or by plagues to be sent upon them, to enforce them to accept of *Moses*; yea though God appointed him himself, and it was by the most immediate and express ordinance of God; yet there was no scheme in it to leave the people in a state of independency, as Mr. *Adams* tells of, if they do not accept the result of councils, this was not God's way. If he had ordered *Moses* to go and tell the people so and so, and if they won't hearken to you, then leave them, and I will send my plagues upon them instead of *Egypt*; Mr. *Adams's* scheme would have had something like a precedent. But far from that; light, evidence and means were to be set before them, till they voluntarily choose, and then after that, *Moses*, as the chief officer of *Israel* went to *Pharoah* to negotiate their departure, &c.

Upon the same plan we find *Moses* went on, for when he went to put in subordinate officers, he put it to the people to choose them. See *Deut.* I. 13. *Take ye wise men and understanding and known among your tribes.* This is

too plain that they were to be chosen by the people, to admit of any comment to illustrate it. The same might be observed in many instances, or fairly argued; but I shall only touch upon some that are most plain. We may observe, that when Israel came to have kings over them, they came in by the suffrage of the people. Thus *Saul*, though he was anointed by the special direction of God, yet he did not take or meddle with the kingdom till he had the suffrage of the people. *1 Sam. X. 24. And all the people shouted and said, God save the king.* There was a free suffrage or choice. But there were some out-standing, which, with the victory they gained, occasioned their renewing the kingdom, in the same, or a more explicit manner, by the suffrage or choice of the people, chapter *XI. 15. All the people went to Gilgal, and there they made Saul king before the Lord.* His being before the Lord, shews that God owned them, in *their* doing of it. Next we may observe concerning *David*, he was anointed king by God's special direction many years before he reigned; and he never did reign at all, till he was made king by the people. See *2 Sam. II. 4. The men of Judah anointed David king over the house of Judah.* Chapter *V. 1 and 3. All the tribes of Israel came to David—and they anointed David king over Israel.* Here we may see, the right and power of deposing, as well as electing, judging and executing: for in this they deposed the house of *Saul*, which they had before repeatedly chose. And I suppose no body will dispute, but God owned the people in this revolution. We have also a very explicit account of the same in *1 Chron. XIth and XIIth* chapters.

The same might be observed both of election and deposition, as to the affair of *Reboboam*. And this *Mr. Adams* himself has adduced as a right in the people to depose; but then he seems to suggest it, as though it was because they had a council, and *Reboboam* would not hearken to that, and therefore the people had a right.

But then Mr. *Adams* should have remembered, the council he speaks of, which *Rehoboam* forsook, were some of the aged leading men of his own people, and he did follow the advice of a council of such as were brought up with him, likely some that were in college with him, and I suspect Mr. *Goff's* misfortune happened the same way. For there is no doubt with me, but that if Mr. *Goff* would have been advised by some of the old leading men among his own people, instead of following the counsel of those that were brought up with him, and perhaps some younger, he might have continued quiet and comfortable in the ministry there to this day. We may just observe, that many of the revolutions of the kings of Israel, fairly hold forth the point we are upon. *Jezebel* upbraided *Jehu* with acting unconstitutionally, as Mr. *Adams* does *Bolton*; and she compares him to *Zimri*. But she was wrong about that; for *Jehu* was chose by the suffrage of the people, and *Zimri* was not; he usurped, and the people chose *Omri* king, and he coming in constitutionally, might have continued, and his posterity time out of mind, for ought appears, if it had not been for their sins, after they were promoted.

We may now observe briefly, that the apostles practised putting in officers by election. I. An apostle. II. Deacons. III. Elders. That in *Acts* XIV. 23d, speaking of ordaining elders in every church by the best criticks, ought to have been translated, *When they had with lifting up of hands, chosen elders in every church.* I do not remember any particular account we have in the new testament, of deposing any church officers, except that in the II<sup>d</sup> chapter of *Rev.* where Christ speaking to the church of *Ephesus* commends them, that they could not bear them which are evil; and had tried them which say they are apostles, and are not, and had found them liars. For though it does not expressly say they had deposed them, or turned them away; yet we must rationally suppose they did:

For it would have been nothing commendable to have found them liars, and kept them after that ; but really worse, and then it says they could not bear them. But he have no account of any *mutual council* they had to try them : The church *tried* them themselves, and found them guilty ; so that here we may see Christ approves of the churches *judging* delinquent elders or church officers ; though Mr. *Adams* does not.

And upon the whole, I trust it sufficiently appears, that through the whole of the scriptures, both old-testament and new, that God approves of, and owns his people in their exercising this authority of choosing and removing their own officers, both in church and state. To this purpose Mr. *Turner* in his election sermon the present year says, “ That servants of the public should not be responsible to the public, is popery, either in religion or politics,” page 30. And it may be worthy of remark, that God in his providence, so far as history and our own observation will serve us, always has specially owned a people in the exercise of that power and privilege ; enlarging, encreasing and enriching of them. But when their rulers become tyrannical, and the people neglect or supinely loose their privileges, every thing goes to decay, is and soon succeeded with very great, if not utter destruction. Witness many things in our own nation as well as others. Therefore it appears both by God’s word and providences, that the power and authority of *electing* and *removing* all officers, ought to be solely in the people, for whom they are made, without any embarrassment whatsoever.

2dly. I shall say something as to the churches power with relation to their minister in their social acts.

This is specially as to the *negative power* which Mr. *Adams* is so tenacious of. I intended to have said something particularly from scripture, shewing that on such

power does or can belong to the minister. But as I am in haste on my journey, and as I have sufficiently answered what Mr. *Adams* pretended to bring from scripture, and shewn that it is nothing to his purpose, I shall omit that for the present ; and only observe, That the very practice of ministers and churches, confounds their having a negative upon the church.

For ministers, or if they have ruling elders along with them, to have a negative upon the brotherhood, they must be a distinct branch, and act in distinct and separate bodies or branches, and then the minister or eldership cannot have the moderatorship of the brotherhood, according to any acting bodies whatsoever ; nor according to reason and the nature of things. The king is not president or moderator of the house of Lords ; nor the governor of this province president of the council, in legislative proceedings, where he is a distinct branch. But the governor in *Connecticut* not being a distinct branch, is always president, or as moderator of the council. But in no body, formed for action that I know of, is there a negative at the head of it. The president of the council, the speaker of the house, the moderator of meetings, town or parish, do not have a negative, nor any thing like it ; and for a social body for action to have such a negative at the head of it, to me looks as absurd, incompatible and ridiculous, as it would be to see a natural body with it's *head on, face backward* ; that would be a proper *negative* head, and when the body assayed to move or act, the head would tend tother way, and destroy all action. They would have a mutual check upon each other, as Mr. *Adams* tells of ; and it would be a wonderful creature indeed ; just such kind of creatures are those churches whose ministers are negativers, and at the same time moderators. But moderators of social bodies are to keep orders, to collect and declare the acts of the body, and are necessarily of the same unmixed body, and must move with the body, or

the acts of the body can never be effected or obtained. Therefore for ministers to be moderators of church meetings, is incompatible with, and confounds the very notion of their having a negative.

I shall now add a few words of consolation to my *patient*, and then conclude.

Although such wounds are very grievous and hard to bear ; yet I hope it will work for your good, and that by this means you will be prevented pursuing your journey from *Jerusalem* to *Jericho*, that accursed city, whose walls have once been thrown down by the sounding of the gospel trumpets ; but has been built again by *Hiel* the *Bethelite*, see 1 *King*. XVI. 34. *Hiel* signifies *God lives*, or the *life of God*, and *Bethel*, the *house of God* ; so that in short *Hiel* the *Bethelite*, is one of a sacred name and habitation, who has laid the foundation in *Abiram* his first born, which by interpretation is, *a high father*, or *father of fraud* ; and has set up the gates thereof, in his youngest son *Segub*, which means *fortified* or *raised*. I scarce need to add any more to make it most plain and familiar, that the rebuilding of *Jericho*, the accursed city, with the names of the builder, the foundation and gates, appear eminently to point forth the building up of ecclesiastical tyranny. For that tyranny, has ever more been built up, by such as have sustained sacred names, possessing the most important places in the house of God, which according to interpretation is *Hiel* the *Bethelite*. And the foundation of that tyranny consists in the elders or fathers of the church exalting themselves high, and becoming *high fathers*, by fraud, guile and cozening the church out of her rights ; which according to interpretation is *Abiram*. And the gates are set up in *Segub* ; for when they have thus *fortified* or *raised* themselves, none may go in or out but by them, either the ministry or church ; they set themselves up to be the gates or the doors of the church ; claiming a negative on all church acts, and pretending to stop any from preach-

ing the poppel, where they have taken an affront, and think proper to shut the gates, or rather fix themselves, as the gates shut against any ones going in to preach, or the people going out, to partake of gospel ordinances, as you may see in Mr. *Goff's* Narrative, one gate of four rails, and several more tucked under page 23d ; another gate of seven rails, page 25th, all which mightily answers to the interpretation of *Segub*.

Thus my patient, you have the accursedcity *Jericho*, to which you was going, described to you, it's *builder, foundation* and gates. I hope you will take the hint, and return back to the city *Jerusalem*, which by the interpretation, is the city of *peace where God is seen* ; whose *edificer, foundation* and *gates*, are grace, truth and liberty ; whose king is righteousness ; whose laws are love, and whose inhabitants are happy. And my earnest desire, prayer, and hope is, that we shall meet in the *New-Jerusalem* above, which is free, and is mother of all true sons of liberty.

You are sensible I have omitted many things which I intended to have done ; and there were many more which I have not hinted at above, which I must omit, having been detained so long, with cleansing away Mr. *Adams's* *acrimony*. I must now pass on my journey homeward ; but I determine (if providence permit) to visit you again ; I have a considerable patrimony, of which you see I have expended some already for you ; and I will not spare to disburse, even of that or my own earnings, to the intent you may be thoroughly healed.



## A P P E N D I X.

**A**FTER I had passed on my journey, I lit on a book intitled, “OBSERVATIONS upon the congregational plan of CHURCH GOVERNMENT, &c.—pretended to be “unanimously offered to the consideration of the CHURCHES, by the CONVENTION of the MINISTERS of the province of the *Massachusetts-Bay*, at their annual meeting in *Boston*, *May 26, 1773*: and continued by adjournment to *July 23d*.

This piece is evidently designed to espouse the same cause that Mr. *Adams* has, and no doubt occasioned by the same affair, viz. *Bolton* proceedings. If this then should be considered, a fungous, or proud flesh, risen up round the sore, it will require the application of caustick and abstergent remedies, to purge away such risings as obstruct the healing of the wound. Be it what it will, it was no doubt thought, that the name of the *Convention*, would add weight to the performance. Mr. *Adams* complains very bitterly of me, for not affixing my name to my *Treatise*; and behold, here is a piece, upon the same cause he has so strenuously espoused, and no name, it pretends indeed to be by a certain body of men; even the whole body of the *ministers*, of the *Massachusetts* province. But I can't light on one minister of that province that will own he was there. I suppose there are between three and four hundred ministers of that province, and by all I can learn, there were but about fifty persons present when this remarkable production took birth; and they not unanimous as pretended neither. But observe, here is a pretended production of a body of men, and no *moderator*.

I suppose it is an unvariable rule, that when any vote, result or production, proceeds from a body of men, it is at least attested or signed by the head, chairman, speaker, clerk or moderator of such body. But here is not so much as a *moderator*. Why truly it is likely there was no *moderator*; it was no moderate piece of work they were about. I can think of nothing, who or what set of men they were, unless the *thieves* that stript, plundered and wounded the man in the parable; and *thieves* I suppose do not have a *moderator*. So then, we have found out the mystery of there being no *moderator*. And if we consider two things, we shall find, that this was truly the case; they were upon the business of plundering the churches of their *rights, liberties and privileges*; and stole the name of the whole body of ministers in the province, to give weight to what they did.

But where were these LIBERTY plunderers? Why they say, at BOSTON!! Is BOSTON, that metropolis of LIBERTY, that first momentum of LIBERTY, for this many years past, become a den of LIBERTY plunderers?! O BOSTON, will you exert yourselves so against m-n-stry, p-rl-m-at, g-v-rn-rs, &c. for your civil *liberties*; and yet suffer your religious *liberties*, which solely moved your fathers to come over into this land; will you suffer that most sacred birthright to be sacked by those in your own bowels? I hope better things of you, and that e'er this time, you have sent a *hue and cry* after them; something must be done; if the churches do not rouse up and protest against it, in less than half a century, it will be urged as of great authority; as being a fundamental book of the constitution. Without any prophetic spirit, I easily perceive, that in less than forty, nay thirty years (if there is nothing done) that convention *pamphlet* will be drawn into authority thus: "There were our fathers of that sentiment, they viewed the constitution in that

light ; nay however it might be some what doubtful, and uncertain before that day ; yet it was fairly established then ; for there were the whole body of *ministers of the province, unanimously offered it to the consideration of the CHURCHES*, and there was no objection against it ; the *churches* acquiesced in it, at least it was a *silential vote*, and it appears by the book it self, there were at that time great disputes about them things, and whatever they were, yet all ministers and *churches* coalesced in this, if it had not been agreeable to the mind of the *churches*, surely they would have said some thing against it : But nothing did the *churches* do against it, and therefore for any one to rise up against it now, so many years after, he makes himself wiser than all the fathers, both minister and people : Nay for any church now to break over that rule, she is schismatical, and departs from the God of her fathers."

Extract from the debates in council in the year 1799.

And will you, O ye CHURCHES of *New-England*, lie still and suffer things to go on so ? *O tempora ! O mores ! Senatus haec intelligit, consul videt : hic tamen vivit, vivit ? Imò verè etiam in senatum venit : sit publici concilii particeps : notat & designat oculis ad caedem unumquemque nostrum. Nos autem viri fortes satisfacere reipublicae, videmur, sistius furorem ac tela vitemus. Ad mortem te, Catilina, duci jussu consulis jam pridem oportebat : in te conferri pestem istam, quam in nos omnes jamdiu machinaris.-----Non deest reipublicae consilium, neque auctoritas hujus ordinis : nos, nos, dico apertè consules desumus.* Tul. Cic. in *Catalinam* I.

I shall take the liberty, to give the above a free translation, adapted to the present affair. In which *Cataline*, as he was said to have contrived the overthrow of the state, may be translated the *pamphlet* ; the *senate*, ecclesiastical *councils* ; the *consuls*, the *churches*.

And then the translation will stand thus :

Alas the times, what pass things are got to ! The councils perceive, and the churches see it ; and yet it lives, lives did I say ? Nay indeed it comes into our public *councils*, and has a share in their decisions : it marks out every one of us (at least our liberties) to the slaughter. And yet we brave men (who have so long been resolving upon *liberty*) flatter ourselves, that we do our duty to the public (and posterity) if we can escape it's fury and weapons. You ought, O *pamphlet*, long since to have been put to death by the order of the churches ; to bring upon you that vengeance which you have so long been meditating against us all.-----There is no *want* in the constitution, no *want* of authority and power in the churches. We, we, I speak it to our shame, we *churches* are *wanting*. Wanting in doing our duty and bestiring ourselves ; I speak in behalf of the churches, in imitation of *Cicero*, and as he did, to stir up the churches to look about them to see what their rights, liberties and privileges are, to assert and maintain them against all invasions ; and hand them down inviolate to posterity.

But perhaps it will be expected that I say something by way of confutation of this extraordinary production. But I trust that what I have said in reply to Mr. *Adams* may serve as an answer, or remarks upon this, it being really no more than saying his words over after him ; saving only that it pretends to adduce the fathers to vindicate it. But I have hinted something from them, which may shew that the fathers are really on my side, and I could offer much more from them to the same purpose if need required. But I have I trust shewn, to the satisfaction of the public, from the *word of God*, that the right and power of choosing and deposing officers, lies with the people, which must be received, let the fathers be as they will. However, if I should have occasion to write again, the public shall hear farther from the *fathers*.

I will just make one *remark* and conclude.

Mr. *Adams* and the pamphlet lay great stress upon the parenthesis in the 6th section of the 10th chapter of the platform ; where speaking of the power of the church to remove incorrigible elders, says, “ as the church had power to call to office, so they have power according to order (the council of other churches where it may be had, directing thereto) to remove him from his office,” &c. The *pamphlet* has the impudence to put the parenthesis, and two or three words before it, in a different character, as if there were some special stress to be laid upon them words above all the rest. But this there was no authority from the fathers to do, which every one may see, by looking into the platform, and if it tries to cheat so, in that which is in almost every ones power to detect ; how much more, may we reasonably suspect them in their quotations from the fathers, which few have the opportunity to see.

Upon the whole, Mr. *Adams* and the pamphlet are so set upon the *parenthesis*, we may go according to the express letter of that, and I guess it won't please them any better than what *Bolton* have done. Observe the words are, “ (the council of other churches,” &c.) not a council of *ministers*, nor *ministers* and *churches* ; and to reckon *ministers* and *churches*, distinct branches one from another, as Mr. *Adams* and those upon his plan do. The council of *other churches* mentioned in the platform, cannot have any *ministers* in it ; and the thing is easily enough effected, let them vary the *letters missive* a little from the common form, instead of *desiring the presence and assistance* of the church by their *Rev. elder, and such other messengers as they shall think proper*, &c. Let it be worded thus, “ We desire your presence and assistance, by such messengers as you shall think proper to send.” This Mr. *Wise* has shewn is according to the churches right ;

and if the church don't think proper to send the minister he will have no right in council ; but be it as it will, as to what Mr. *Wise* says ; according to the notion of the ministers being a distinct branch from the church, he has no right to be in the council, claimed by the *parentbesis* ; for that is to be a council of CHURCHES ; and this I have no doubt would many times more likely do justice, than such as are convened ; and if the minister won't join to call such a council, then *the council of other churches can't be had*, and the church are clear according to the scheme, and especially according to Mr. *Adams* ; see his sermon, page 35th. *If the minister refuses to join*, then may they dismiss him without a council.

However, though I think this might mend the matter, I am not for having the church hampered, or embarrassed, even with such a council as that ; but that the church should still be left free to act, as she shall find to be duty, notwithstanding any council whatever. And upon them terms, I would have churches upon all important affairs, send for council, such as they shall judge are most likely to understand and disposed to help them. And when they have done, follow their advice so far as they can with a good conscience ; or as far as they find it agreeable to the *word of God* ; and this is agreeable to what I said in my former *Treatise*. Thus I suppose I have wrote sufficiently for the present : And being also in haste, I subscribe myself a well-wisher to all, both ministers and people, and their hearty friend,

A NEIGHBOUR.

August 12th, 1773

## T E S T I M O N I E S.

**W**HEREAS Mr. Goff has published a Narrative in answer to the *Neighbour's* Narrative, in which Mr. Goff has advanced many things not genuine. We therefore publish the following Testimonies, that the public may have a view of the true state of some things wherein Mr. Goff's Narrative is erroneous.

In the beginning of Mr. Goff's Narrative, he denies that he "insisted on his innocence, before both the church and council."

WE the subscribers well remember, and are ready to give oath (if called to it) that we heard Mr. Goff declare in the church meeting, "That he never had drank *to that degree, so as in any way to affect or hurt his reason, speech or limbs*;" and also heard him say the same at other times.

EPHRAIM FAIRBANK,

ELIAKIM AHERTON.

*Bolton, Aug.*

3d, 1773.

And as to his insisting on his innocence before the council for the proof thereof, we appeal to some that were members of that council, and other gentlemen that were present as spectators, some of whom we have heard say, they were ready to testify to the truth of it, if required.

As to Mr. Goff's denying, that he read his declaration intermixed with his sermon, page 7: We the subscribers testify, and are ready to give oath, that we well remember that Mr. Goff delivered said declaration after he had read his text, and made an introduction to his sermon; and we have heard many others say they remember the same; and it was so interwoven into his sermon, that some who had before heard

faid declaration, and some who had not before heard it, we have heard declare they did not mistrust in the time of it, that any such thing had been offered.

*Bolton, Aug.*  
3d, 1773.

NATHANIEL LONGLEY,  
SAMUEL JONES.

As to what Mr. *Goff's* says page 8th, to exculpate himself for leaving a false copy of the declaration with the deacon, the church at first agreed to settle with him. We the subscribers, members of the church in *Bolton*, hereby declare, that we well remember, that the church agreed to settle with him upon condition that he would read said declaration to the congregation the next Lord's day ; and leave a copy of it with the oldest deacon. But according to Mr. *Goff's* own account, he never did leave a copy of it ; that Mr. *Harrington* drew what he did leave with the deacon ; and that he knew when he left it, it was not a true copy of what the church agreed to settle with him upon ; and therefore it appears by Mr. *Goff's* own account, that he never has settled with the church for the very first complaint against him ; since he never has fulfilled the conditions agreed upon for a settlement at that time.

*Bolton, Aug.*  
3d, 1773.

NATHANIEL LONGLEY,  
EPHRAIM FAIRBANK.

As to what Mr. *Goff's* says in the last paragraph of the 9th page, to make out that he had not shewn a paper to the former council, which he promised he would not ; he owns that he had promised, that he would not lay said paper before the first council, and we the subscribers well remember, and can safely give oath (if required) that we heard Mr. *Goff's* say, that said first council, judged said paper to be equal to his confession, made at that council ;



and we are very certain said council could know nothing about said paper, unless he had shewn it to them.

Bolton, Aug.  
3d, 1773.

ROBERT LONGLEY,  
PAUL WHETCOMB.

As to what Mr. *Goss* says, in the 10th page, about the complaint which rose up in view in the time of the sitting of the second council: That it was the third thing that was offered, after Mr. *Ephraim Fairbank*, who was one of the committee, for laying the complaints before the council, had declared that all was given in. We the subscribers remember that at said council there was one or two papers, offered to the council, for support of the *complaints* after the *complaints* were given in. But said papers were thrown out by the council: Which was always looked upon as a grievance.—And we would also observe, that though Mr. *Goss* seems here to insinuate, as though Mr. *Fairbank* had offered two or three *complaints* after he had said all *complaints* were given in; yet Mr. *Goss* himself don't presume to say, this was the third *complaint*; but the third *thing*. Now there was but one *complaint*, and that was verbally made against Mr. *Goss*, for making a false declaration before said council.

Bolton, Aug.  
3d, 1773.

JOHN WHETCOMB,  
JOHN PIERCE.

In the 11th page Mr. *Goss* insinuates as though I had given under my hand two accounts of certain conversations materially different. I look upon such blind suggestions of duplicity of conduct, without shewing what the two accounts are, which he pretends are so different, highly slanderous and reproachful, and I trust the public will look upon such insinuations in their own nature false, where the facts are not expressed, so that they may be traversed.

JOHN WHETCOMB.

Bolton, Aug.  
3d, 1773.

K

As to what Mr. *Goss* says, in the 11th and 12th pages, pretending to make out his veracity against the complaint of his dispensing with his own promises—by alledging that his promise in that case was conditional: We the subscribers know and well remember, that it appeared to the church that Mr. *Goss*'s promise in that case, was *absolute*, and that it could not be conditional as he pretends; for the paper was not in the Colonel's power, which he pretends he was to have a copy of, as a consideration for the copy he promised the Col. and the Col. was heard to tell Mr. *Goss* that he never promised him any such thing; nor should he procure it for him. And we also know, that the account of that affair, as it is in the Neighbour, page 5th, is genuine; which indeed Mr. *Goss* himself has not presumed to deny.

*Belton, Aug.*

3d, 1773.

NATHANIEL LONGLEY,

SILAS BAILEY.

In the 13th page Mr. *Goss* asserts, that he non-concurred certain votes of the church in the time of the meeting, and that it was proved so to the council.

We the subscribers testify, that being present at all of said meetings, never knew of any such thing in the time of the meetings; nor can we learn that any one member of the church ever did, or any one else: Neither had the church any intimation of it, as we can learn, for above a month after the last of said meetings.

*Belton, Aug.*

3d, 1773.

ROBERT LONGLEY,

SILAS BAILEY.

In the 14th page Mr. *Goss* undertakes to give an account of three church meetings; the first of which he says was appointed but for half a day, and continued so that the mind of the church was taken once, if not oftner by voices.

We the subscribers, being members of the church, and present at all said meetings, declare that we know of no

vote put to be tried by voices ; and to be sure that there was no vote passed so, or any other way the first day, only to adjourn the meeting ; we have Mr. Goss's own words for it, a few lines onward, where, at the close of the 3d and last meeting, he says, " during this time we had not settled one article, but really increased their number."

Belton Aug.  
3d, 1773.

JOHN PIERCE,  
SIMON WHETCOMB.

As to what Mr. Goss says in the 16th page and onward under his head of *measures taken to stir up strife* : Particularly as to the protraction of terms for bringing in allegations. It was purely out of tenderness to Mr. Goss. For after Mr. Goss's pretended making satisfaction, for what appeared on communion day ; one of the congregation, being dissatisfied, openly declared, that Mr. Goss had been *groggy ten times*. for which Mr. Goss talked of taking him in the law. But the church tho't it would be better for Mr. Goss, to endeavour to settle these things among ourselves ; and so all possible forbearance was used, that if by any means, things might not by hastiness be done to extremity.

And as to what he says about the *town's* being called together, a committee chose, and Col. *Whetcomb* at the head of it ; representing as tho' the Col. was unfriendly at that time. There was indeed a part of the inhabitants of the town came together, but not as a town-meeting, as Mr. Goss insinuates. But the business of that meeting was purely out of concern for Mr. Goss, and the dissatisfaction prevailing against him ; and the Col. then endeavouring to maintain Mr. Goss's character and standing, did what he could that all grievances should be brought, that there might be a settlement.

Mr. Goss in the 18th page, begins a long account of what he intitles *measures pursued for the continuance of*

*Strife*, which is very far from being genuine, and though there are very many unjust aspersions on the church and town, and especially upon some particular persons who held out long in favour of him, hoping that he was not incorrigible, but at last were constrained to desert him or their own consciences; yet we shall not follow him in all his particulars to contradict him, where he deserves it, but shall give a short and just account of *measures* pursued by Mr. Goss, to make, continue and increase dissatisfaction, strife and division.

The first thing to make and continue dissatisfaction, strife and division, was Mr. Goss's reading his declaration in such a promiscuous manner with his sermon.

2d. When he had promised to leave a copy of it with the deacon, he knowingly left a corrupt copy instead of a true one.

3d. When certain grievances were in consideration among us, he using no condescensions, nor making any reflections upon himself nor retraction.

4th. When matters were got to the extremity as to send out for the first council, promising before the church that he would not put us to the trouble to prove the articles of charge against him, that he would own two thirds or three quarters of the articles of charge, and the next day denying every one of them to the churches committee.

5th. His neglecting and refusing to read his confession (which he came into at the first council) to the congregation.

6th. When much pains had been taken by the people to have things settled, and it was promised on the part of the aggrieved, that if Mr. Goss would own that he had gone too far in self-justification or pleading innocence as to intemperance, and read his confession to the congregation, they would insist upon nothing farther; yet he instead of complying with it, set to charging some of the aggrieved with blasphemy, or things bordering upon it.

7th. His challenging a right to dispense with his promise.

8th. His dissolving the church meeting when himself says there was not one article settled.

9th. His refusing to call one again when requested : but instead of calling a church meeting, he in *February*, 1771, drew off a party, made a schism, which he has ever since continued to this day.

Thus we have given some brief account of the measures used by Mr. *Goss* to make dissatisfaction, strife, &c.

In the 20th page, Mr *Goss* pretends that he was not dismissed by a majority of the church, says “ 26 brethren of the church out of 53, got together, and 24 vote a dismissal of the minister, &c. but (he says) it is pretty certain that if the whole church had been assembled at the time, such vote would not have been obtained.”

This we declare to be a very unjust representation, for there was but 52 in the church at the time of Mr. *Goss*'s dismissal, one of whom we apprehended could not properly act at that time, and hath repeatedly declared that he had no right to act on either part ; and we know that every brother of the church being notified to meet at the meeting-house in *Bolton*, on the 22d day of *July* 1771—above 30 members did meet at that time and place ; that 28 acted in organizing themselves, viz. choosing a moderator and scribe of the church, and also in sending proposals to Mr. *Goss* for his taking a dismissal ; and adjourn'd to the 5th day of *Aug.* next following, in order to hear Mr. *Goss*'s answer to said proposals. That agreeable to said adjournment they met, and received an answer from Mr. *Goss* not to accept of our proposals, nor make any proposals to us, but concludes, saying, “ I heartily wish you may be directed of God, and that we may all have hearts disposed to comply with it.”

Upon the reception of this, the church sent him another message, signifying to him, that as there appeared no prospect of an accommodation, we therefore adjourned to

Thursday, one o'clock, P.M. to consider of the grievances, and if no means of accommodation could be found out, to consider whether it is best on our part to declare the relation dissolved, and to act accordingly. Signifying withal, that the design of the above message was, that he might attend at the time and place if he thought proper. The church, viz. 26 members (two of our number being unable of body to attend) met at the time and place as adjourn'd, and voted Mr. Goss's dismissal by a unanimous vote, as was declared in open church meeting, and no objection. And that the world may know that Mr. Goss's pretensions about the improbability of a vote having been obtained if the whole church had been together, are false and groundless. We sign our names hereto, in which signing we mean to show that we are satisfied of the truth of the facts set forth in this Reply. At the same time testify to the world, that we were for Mr. Goss's dismissal at the time of it, and have continued so ever since. We also hereby testify, that one who then acted for it, has since deceased, and one who did not then join with us, has since united.

And last *May* when Mr. Goss's adherents made their utmost efforts against our settling the Rev. Mr. *Walley*, there could be found no more than 20 brethren to sign on his side, when at the same time there was 28 on our's.

SAMUEL JONES,  
 ROBERT LONGLEY,  
 PAUL WHETCOMB,  
 CALVIN GREENLEAF,  
 ARTEMAS HOW,  
 ISRAEL GREENLEAF,  
 ELIAKIM AThERTON,  
 DAVID STILES,  
 NATHANIEL WILSON,  
 JOHN MOORE, jun'r.  
 JABEZ FAIRBANK,  
 DAVID WHETCOMB,  
 DANIEL GREENLEAF,

BENJAMIN AThERTON,  
 JOSIAH SAWYER,  
 WILLIAM SAWYER,  
 THOMAS SAWYER,  
 OLIVER BARRETT,  
 SIMON WHETCOMB,  
 JOHN WHETCOMB,  
 JOHN HUDSON,  
 SILAS BAILEY,  
 EPHRAIM FAIRBANK,  
 JOHN PIERCE,  
 NATHANIEL LONGLEY,  
 JAMES GODDARD,

*Bolton, August 3, 1773.*

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